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RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

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PART 2: EXPLANATORY AND ANALYTIC. COMMENTS AND
CLASSIFICATIONS FROM METRICAL AND LEXICAL AND
GRAMMATICAL AND OTHER POINTS OF VIEW

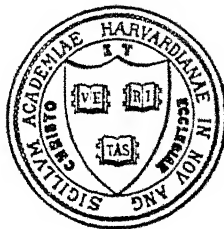
PART 3: LISTS AND INDEXES

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PART THE SECOND
EXPLANATORY AND ANALYTIC

CHAPTER I: DISPOSITION OF THE REPEATED VERSES IN TEN CLASSES

Classification according to extent and interrelations of the Repeated Matter

As stated above (p. 4), the number of repetitions in the RV. which involve metrical lines singly, or in distichs, or in stanzas, or in groups of stanzas is about 2,400. This number is exclusive of repetitions of verse-lines within one and the same hymn ; exclusive of refrain pādas ; and exclusive of catenary repetitions. But this number includes the pāda pairs or groups, described on p. 10, which show considerable similarity, yet not enough to entitle them to be regarded as full repetitions. These are taken account of only occasionally in the following classification.

In the majority of cases repetitions may be said to be sporadic, that is, a single pāda appears in two or more different parts of the Saṃhitā. This class is taken for granted, and is not further considered. But repetition is by no means restricted to repetition of single pādas : every conceivable group or mass of pādas, even up to an entire hymn (see p. 13), is occasionally repeated, in such a way as to call for arrangement according to the size or nature of this group or mass. Accordingly it has been found convenient to deal with this matter under the following ten heads :

1. Groups of stanzas are repeated.
2. Entire single stanzas are repeated unchanged, as refrains at the end of hymns.
3. Entire single stanzas, not refrains, are repeated in any part of a hymn.
4. Substantially identical stanzas are repeated with changes.
5. Similar stanzas.
6. Distichs are repeated unchanged.
7. Distichs are repeated with changes.
8. Single pādas are repeated with an added word or words.
9. Two or more unconnected pādas recurrent in the same pair of hymns, or in a pair of adjacent hymns.
10. Stanzas containing four or three or two pādas repeated in different places.

1. Groups of Stanzas are repeated

There are 9 groups of two to four stanzas which occur twice or more in the text. They involve altogether $21\frac{1}{2}$ stanzas repeated a total of 43 times:

1.23.21-23 (ascribed to Medhatithi Kāṇva) = 10.9.7-9 (ascribed to Triçiras Tvāṣṭra), both addressed to the waters (Āpaḥ). They are preceded in each book by another, almost identical stanza whose form is better in 10.9. The entire passage bears the mark of secondariness in 1.23; see under 1.23.21.

3.4.8-11 (ascribed to Viçvāmītra Gāthina) = 7.2.8-11 (ascribed to Vasīṣṭha Māitrāvaruṇi), both groups of āpri-stanzas. The repetition in 7.2.8-11 is galita, as also in the case of the āpri-stanza 1.13.9 = 5.5.8 (below, p. 495). Considering the traditional hostility between the families of Viçvāmītra and Vasīṣṭha¹ their partnership in so large a number of consecutive āpri-stanzas is a curious and unexplained circumstance.

5.42.16^{cd}, 17, 18 = 5.43.15^{cd}, 16, 17, ascribed to Atri Bhāuma, and addressed to Viçe Devāḥ. Two and one-half refrain stanzas at the end of each hymn, presumably by the same author. Note also that 5.41.8^d = 5.42.16^b.

✓6.47.12, 13 (ascribed to Garga Bhāradvāja) = 10.131.6, 7 (ascribed to Sukṛti Kākṣivata); addressed to Indra Sutrāman. Pādas b and d of the first stanza, and pādas a b of the second stanza occur also elsewhere. The stanzas seem to be more original in the connexion of 10.131; see under 6.47.12.

9.36.4, 5 (ascribed to Prabhūvasu Āṅgīrasa) = 9.64.5, 6 (ascribed to Kaçyapa Mārica). Both passages are addressed to Pavamāna Soma, but in the first soma is treated in the singular; in the second in the plural (somāḥ), so that the second pair makes the impression of an ūha of the first pair. See under 9.36.4, 5.

10.42.10, 11 = 10.43.10, 11 = 10.44.10, 11, ascribed to Kṛṣṇa Āṅgīrasa, and addressed to Indra. Two refrain stanzas at the end of the hymns; presumably by the same author.

5.40.2, 3 (ascribed to Atri Bhāuma): 8.13.32, 33 (ascribed to Nārada Kāṇva); both to Indra. This case also involves intentional parallelism of two pairs of successive stanzas. But they are identical only in their respective first distichs, the second distichs being entirely or partially refrains. I have assumed that the version of the fifth book is the primary one; see under 5.40.2, 3.

In two cases either the materials of one single stanza are worked up by additions into two stanzas, or the converse process has taken place, i. e. two stanzas have been condensed, by omissions, into one stanza. Thus 5.22.2

¹ RV. 3.53.21-24 are designated traditionally as *vasiṣṭhadveṣinyāḥ* (sc. *ṛcāḥ*), that is to say, stanzas to whose recital the Vasīṣṭhas will not listen. See the *Anukramāṇi*; *Rig-Vidhāna* 2.4.2; *Bṛhaddevatā* 4.117; and cf. the Western discussions of this matter in the bibliography cited in a note in the discussion of the relations of the third and seventh maṇḍalas (see p. xvi, top line).

(ascribed to Viçvasāman Ātreya) distributes its four pādas through the two stanzas, containing six pādas, of 5.26.7, 8 (ascribed to Vasūyava Ātreyaḥ). Both are addressed to Agni. It seems to me that the expanded stanzas are secondary; see under 5.22.2.

The first distichs of 10.33.2 and 3 (ascribed to Kavaṣa Āilūṣa) are contracted into the single stanza 1.105.8 (ascribed to Trita Āptya, or Kutsa). Both are addressed to Indra. There seems to me good reason to believe that the abbreviated version is secondary; see under 1.105.8.

2. Entire Single Stanzas Repeated Unchanged as Refrains at the end of Hymns

The majority of single stanzas that are repeated verbatim are refrain stanzas at the end of hymns, usually ascribed to the same author or family of authors. But there are also a considerable number of single stanzas, scattered through the collection, which are repeated, either because the subject strongly invites the use of the same material (as in the case of the Āpri-hymns), or because of the general habit of the poets to stand upon one another's shoulders. In the case of such borrowing of a single stanza the original source is even more difficult to determine than in the case of one or more pādas, because the stanza is rounded whole whose meaning does not hinder it from amalgamating with various surroundings.

The following 43 refrain stanzas, occurring a total of 129 times, are found at the end of hymns. They regularly (except 10.89.18 and 10.104.11, repeating in galita 3.30.22) recur in the same book, and they are invariably treated as galita in their repeated occurrences. Books 8 and 9, and they only, are totally lacking in refrain stanzas, a fact which characterizes the eighth book in a particular degree, because it is especially rich in refrain pādas and refrain appendages (see the List of Refrain-lines in Part 3). Books 3 and 7 are especially prominent in this class of repetitions:

- 1.95.11 = 1.96.9 (Kutsa Āngirasa; to Agni)
 1.100.19 (Bjṛāçva) = 1.102.11 (Kutsa). To Indra
 1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi; to Maruts)
 1.175.6 = 1.176.6 (Agastya; to Indra)
 1.183.6 = 1.184.6 (Agastya; to Aṣvins). Note also 1.183.3^d = 1.184.5^e.
 2.1.16 = 2.2.13 (Gr̥tsamada; to Agni)
 2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to Indra)
 2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)
 2.23.19 = 2.24.16 (Gr̥tsamada; to Brahmanaspati). Second distich also at 2.35.15^{ed}
 2.27.17 = 2.28.11 = 2.29.7 (Kūrma Gārtsamada, or Gr̥tsamada; to Varuṇa)
 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina) = 3.15.17 (Utkila Kātya) = 3.23.5 (Devagravas Bhārata, and Devavāta Bhārata). To Agni
 3.30.20 = 3.50.4 (Viçvāmitra; to Indra) \
 3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 = 3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmitra, or his descendants; to Indra);

- 4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni). The two hymns are imitative throughout; see p. 13.
- 4.16.1 = 4.17.21 (Vāmadeva Gāutama) = 4.19.11 = 4.20.11 = 4.21.11 = 4.22.11 = 4.23.11 = 4.24.11 (Vāmadeva). To Indra.
- 4.43.7 = 4.44.7 (Purumīlha Sāunotra, and Ajamīlha Sāuhotra; to Aṣvins)
- 5.42.17 = 5.43.16 (Atri Bhāuma; to Viṣve Devāḥ)
- 5.42.18 = 5.43.17 = 5.76.5 (Atri Bhāuma) = 5.77.5 (Avasyu Ātreya). To Aṣvins. Note also 5.43.11^a = 5.76.4^c.
- 5.57.8 = 5.58.8 (Ṣyāvāṣva Ātreya; to Maruts)
- 6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya; to Agni)
- 7.1.20 = 7.1.25 (Vasiṣṭha Maitrāvaruṇi; to Agni). Since 7.1.20 is repeated in the same hymn it is evidently a final stanza. The redaction has welded two hymns. Cf. Oldenberg, Prol. pp. 122, note 2, 142.
- 7.3.10 = 7.4.10 (Vasiṣṭha Maitrāvaruṇi; to Agni)
- 7.7.7 = 7.8.7 (Vasiṣṭha Maitrāvaruṇi; to Agni)
- 7.20.10 = 7.21.10 (Vasiṣṭha Maitrāvaruṇi; to Indra)
- 7.24.6 = 7.25.6 (Vasiṣṭha Maitrāvaruṇi; to Indra) ✓
- 7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitrāvaruṇi; to Indra)
- 7.34.25 (Vasiṣṭha; to Viṣve Devāḥ) = 7.56.25 (Vasiṣṭha; to Maruts)
- 7.39.7 = 7.40.7 (Vasiṣṭha; to Viṣve Devāḥ). Pādas b and c also in 7.62.3^c and 7.1.20^c
- 7.41.7 = 7.80.3 (Vasiṣṭha; to Uṣas)
- 7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.64.5 = 7.65.5 (Vasiṣṭha; to Mitra and Varuṇa)
- 7.67.10 = 7.69.8 (Vasiṣṭha; to Aṣvins)
- 7.70.7 = 7.71.6 (Vasiṣṭha; to Aṣvins)
- 7.72.5 = 7.73.5 (Vasiṣṭha; to Aṣvins)
- 7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)
- 7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)
- 7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vāyu)
- 7.97.10 = 7.98.10 (Vasiṣṭha; to Indra and Bṛhaspati)
- 7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)
- 10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)
- 10.63.17 = 10.64.17 (Gaya Plāta; to Viṣve Devāḥ)
- 10.65.15 = 10.66.15 (Vasukarṇa Vāsukra; to Viṣve Devāḥ). Note also that 10.65.9^c = 10.66.4^c; that each hymn consists of fifteen stanzas; and that the author, according to the express statement of our stanza, is a Vasiṣṭha. See p. 16.

3. Entire Single Stanzas, not Refrains, Repeated in any part of a Hymn

A considerable number of stanzas that are not refrains are repeated throughout the collection, either in the same or in different maṇḍalas, and without being confined to the end of hymns. The Anukramaṇi is not disturbed by these recurrences; the hymns in which occur the repeated stanzas are cheerfully assigned to different authors and are said, at times, to be addressed to different divinities. Such repetitions are frequently, but by no means always, written out in full (not galita). To some extent these repeated stanzas are ritualistic, and a few are cosmic or theosophic, in accordance with the marked tendency of brahmodya stanzas and motifs to repeat themselves through-

out the mantra literature. The number of these stanzas is 23, repeated each a single time, so as to yield a total of 46 occurrences :

- 1.13.9 (Medhātithi Kāṇva) = 5.5.8 (Vasuṣruta Ātreya). Apri-stanza to Tisro Devyaḥ. Repeated as galita in 5.5.8, as also is the case in the repetition of 3.4.8-11 in 7.2.8-11 (above, p. 17)
- 1.23.8 (Medhātithi Kāṇva; to Indra Marutvant) = 2.41.15 (Gr̥tsamada; to Viṣve Devāḥ). R̥tuyāja-stanza (cf. p. 17), repeated as galita in 2.41.15.
- 1.91.3 (Gotama Rāhūgaṇa; to Soma) = 9.88.8 (Uṣanas Kāvya; to Soma Pavamāna). Ritual stanza, repeated as galita in 9.88.8.
- 1.91.16 (Gotama Rāhūgaṇa; to Soma) = 9.31.4 (Gotama Rāhūgaṇa; to Soma Pavamāna). Ritual stanza, repeated in full.
- 1.124.12 (Kakṣīvat Dāirghatamasa) = 6.64.6 (Bharadvāja). To Uṣas, repeated as galita in 6.64.6.
- 1.147.3 (Dīrghatamas Aucathya) = 4.4.13 (Vāmadeva Gāutama). To Agni, repeated in full.
- 1.164.31 (Dīrghatamas Aucathya; to Viṣve Devāḥ) = 10.177.3 (Pataṅga Prājāpatya; Māyā-bhedah). Brahmodya, repeated in full.
- 1.164.50 (Dīrghatamas Aucathya; to Sādhyāḥ) = 10.90.16 (Nārāyaṇa; to Puruṣa). Brahmodya, repeated in full.
- 1.174.9 (Agastya) = 6.20.12 (Bharadvāja). To Indra, repeated as galita in 6.20.12. Note also the correspondence of 1.174.2^b with 6.20.10^c
- 2.1.2 (Gr̥tsamada Bhārgava, &c.) = 10.91.10 (Aruṇa Vāitahavya). To Agni. Ritual stanza repeated in full.
- 2.41.13 (Gr̥tsamada) = 6.52.7 (R̥jiṣvan Bhāradvāja). To Viṣve Devāḥ. Repeated in full.
- 3.9.9 (Viṣvāmitra Gāthina; to Agni) = 10.52.6 (Agni Sāucika; to Devāḥ). Repeated in full.
- 3.41.6 (Viṣvāmitra) = 6.45.27 (Çamyu Bārhaspatya). To Indra, repeated as galita in 6.45.27.
- 3.47.5 (Viṣvāmitra) = 6.19.11 (Bharadvāja). To Indra, repeated as galita in 6.19.11.
- 3.52.3 (Viṣvāmitra) = 4.32.16 (Vāmadeva). To Indra, repeated in full. Cf. 3.62.8.
- 4.12.6 (Vāmadeva Gāutama; to Agni) = 10.126.8 (Kulmalabarhiṣa Çailūṣi, &c.; to Viṣve Devāḥ). Repeated in full.
- 4.32.13 (Vāmadeva) = 8.65.7 (Pragātha Kāṇva). To Indra, repeated in full. ~
- 6.15.12 (Vītahavya Āṅgīrasa, or Bharadvāja) = 7.4.9 (Vasiṣṭha Māitrāvaruṇi). To Agni, repeated as galita in 7.4.9.
- 8.6.45 (Vatsa Kāṇva) = 8.32.30 (Medhātithi Kāṇva). To Indra, repeated in full.
- 8.11.8 (Vatsa Kāṇva) = 8.43.21 (Virūpa Āṅgīrasa). To Agni, repeated in full.
- 8.13.18 (Parvata Kāṇva) = 8.92.21 (Çrutakakṣa Āṅgīrasa, &c.). To Indra, repeated in full. Note also the correspondence of 8.13.14^b with 8.92.30^c.
- 8.32.29 (Medhātithi Kāṇva) = 8.93.24 (Sukakṣa Āṅgīrasa). To Indra, repeated in full
- 9.25.6 (Dṛḥacyuta Āgastya) = 9.50.7 (Ucathya Āṅgīrasa). To Soma Pavamāna. Ritual stanza, repeated in full.

4. Substantially identical Stanzas Repeated with Changes

One of the features in the repetition of stanzas is that they are repeated with variations. We have seen (above, p. 492) that the pādas of one given stanza may appear distributed among two, along with other kindred devices. Similarly there are cases in which a certain stanza reappears with an added pāda. Thus in the following two cases involving four stanzas :

- 1.23.20 (Medhātithi Kāṇva; to Waters)
 apsu me somo abravīd antar viṣvāni bheṣajā,
 agnīm ca viṣvaçamābhuvam āpaç ca viṣvabheṣajīh.

10.9.6 (Triṣiras Tvāṣṭra, or Sindhudvīpa Āmbariṣa; to Waters)
apsu me somo abravīd antar viçvāni bheṣajā,
agnim ca viçvaçambhuvam.

This stanza is followed in the two books by three more identical stanzas; see above, p. 492. The additional pāda is probably a secondary appendage.

5.35.6 (Prabhūvasu Āṅgīrasa; to Indra) :
tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,
ugraṁ pūrviṣu pūrvyaṁ havante vājasātaye.

8.6.37 (Vatsa Kāṇva; to Indra)
tvām id vṛtrahantama janāso vṛktabarhiṣaḥ,
havante vājasātaye.

It is not possible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37. See under 5.35.6.

In a rather large number of cases stanzas are varied by changes in the wording of one or more pāda. Either a familiar theme, such as the aprī, is treated by different authors in slightly different ways, with changes that mark nothing but various literary predilections—what we might call a literary *tha*. Or different connexions require slight grammatical or lexical changes—true tha in the sense of the ritualistic texts. Or the changes reach still farther: an older theme is made the base of a new performance, because it is adaptable to another divinity or subject. In all these cases the changes do not disguise the fact that the authors are handling one and the same stanza as a whole, that they are not merely reassembling individual familiar floating pādas. This interesting class consists of 12 cases, involving 26 stanzas, or including the two cases just preceding, 14 cases involving 30 stanzas. The matter is of so high a degree of interest as to make it worth while to state these cases in full for convenient survey. For the critical relations of these repeated stanzas see the body of the work each time under the earlier stanza.

1.4.10 (Madhuchandas Vāiçvāmītra; to Indra) :
yo rāyo 'vanir mahēn supāraḥ sunvataḥ sakḥ,
tasmā indrāya gāyata.
8.32.13 (Medhātithi Kāṇva; to Indra) :
yo rāyo 'vanir mahēn supāraḥ sunvataḥ sakḥ,
tam indram abhi gāyata.

The pāda tasmā indrāya gāyata, also at 1.5.4^a.

1.13.8 (Medhātithi Kāṇva; to Dāivyāu Hotārāu)
tā sujīhvā upa hvaye hotārē dāivyē kavī,
yajñam no yakṣatam imam.
1.142.8 (Dīrghatamas Āucathya; to Dāivyāu Hotārāu)
mandrajīhvā jugurvaṇī hotārē dāivyē kavī,
yajñam no yakṣatam imam sidhram adya diviṣṛṣam.
1.188.7 (Agastya; to Dāivyāu Hotārāu)
prathamā hi suvēcāḥ hotārē dāivyē kavī,
yajñam no yakṣatam imam.

The pāda 1.142.8^d, also at 2.41.20^b; 5.13.12^b. Hymns 1.13.8 and 1.142.8 share no less than six pādas.

1.73.3 (Parāçara Çakṭya; to Agni)

devo na yaḥ pṛthivīm viçvadhāyā upakṣeti hitamitro na rājā,
puraḥśadaḥ çarmasado na virā anavadyā patijusṭeva nārī.

3.55.21 (Prajāpati Vāiçvāmitra, or Prajāpati Vāya; to Viçve Devāḥ, here Indra)
imām ca naḥ pṛthivīm viçvadhāyā upa kṣeti hitamitro na rājā,
puraḥśadaḥ çarmasado na virā mahad devānām asuratvam ekam.

The pāda 3.55.21^d is refrain throughout the hymn.

1.118.3 (Kakṣivat Dāirghatamasa; to Açvins), almost

3.58.3 (Viçvāmitra; to Açvins)

pravadyāmanā (3.58.3, suyugbhir açvāḥ) suvṛtā rathena dasrāvimanā çṛṇutaḥ çlokaḥ adreḥ,
kim aṅga vām praty avartim gamiṣṭhāhur viprāso açvinā purājāḥ.

4.38.10 (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ çavasā pañca kṛtīḥ sūrya iva jyotiṣāpas tatāna,
sahasraśāḥ çatasā vājy arvā prnaktu madhvā sam imā vacānsi.

10.178.3 (Ariṣṭanemi Tārksya; to Tārksya)

sadyaḥ cid yaḥ çavasā pañca kṛtīḥ sūrya iva jyotiṣāpas tatāna,
sahasraśāḥ çatasā asya rañhir na smā varante yuvatiḥ na çaryām.

5.2.8 (Kumāra Ātreya, or Vṛça Jāna, or both; to Agni)

hrīyamāno apa mad hy āireḥ pra me devēnām vratapā uvāca,
indro vidvāḥ anu hi tvā cacakṣa tenāham agne anuçīṣṭa āgām.

10.32.6 (Kavaṣa Āilūṣa; to Indra)

nidhīyamānam apagūḥham apsu pra me devēnām vratapā uvāca,
indro vidvāḥ anu hi tvā cacakṣa tenāham agne anuçīṣṭa āgām.

8.36.7 and 8.37.7 (both Çyāvāçva Ātreya; to Indra)

çyāvāçvasya sunvatas (8.37.7, rebhatas) tathā çṛṇu yathāçṛṇor atreḥ karmāṇi kṛvataḥ,
pra trasadanyum kvitha tvam eka in nṛṣāḥya indra brahmāṇi (8.37.7, kṣatrāṇi) vardhayan.

For this pair see above, p. 16.

8.38.9 (Çyāvāçva Ātreya; to Indra and Agni)

evā vām ahva ūtaye yathābhavanta medhikrāḥ,
indrāgni somapītaye.

8.42.6 (Aroanānas, or Nābhāka Kāṇva; to Açvins)

evā vām ahva ūtaye yathābhavanta medhikrāḥ,
nāsatyā somapītaye nabhantām anyake same.

The pāda 8.42.6^d is refrain in 8.39.1^f-40.11^f; 42.4^d-6^d.

9.13.5 (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

te naḥ sahasriṇām rayim pavantām ā suvīryam,
suvēnā devāsa indavaḥ.

9.65.24 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to the same)

te no vṛṣṭim divas pari pavantām ā suvīryam,
suvēnā devāsa indavaḥ.

9.32.2 (Çyāvāçva Ātreya; to Soma Pavamāna), almost =

9.38.2 (Rāhūgaṇa Āṅgira; to the same)

ād im (9.38.2, etaḥ) tritasya yoṣapo harim hinvanty adribhiḥ,
indum indrāya pītaye.

Pādas b and c also in 9.30.5 and 9.65.8. Therefore, four stanzas with two identical pādas.

9.33.3 (Trita Āptya; to Soma Pavamāna)

sutā indrāya vāyave varuṇāya marudbhyaḥ,
soma arṣanti viṣṇave.

9.34.2 (The same)

suta indrāya vāyave varuṇāya marudbhyaḥ,
somo arṣati viṣṇave.

9.65.20 (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to the same)
apsā indrāya vāyave varuṇāya marudbhyaḥ,
somo arṣati viṣṇave.

Pāda 9.34.2^a also at 5.51.7^a.

10.159.4 (Çaci Paulomī), almost =
10.174.4 (Abhivarta Āngirasa; Rājñah stutiḥ)
yenendro haviṣā kṛtvā abhavad dyumny uttamaḥ,
idaṁ tad akri devā asapatnāḥ (10.174.4, asapatnā) kilābhuvam.

5. Similar Stanzas

At this point the discussion carries us out of the domain of repeated stanzas to that of similar stanzas. A close definition of the term similar stanzas is impossible, because an identical pāda, or some other more or less identical group of words implies similarity. I group here such stanzas as have one or two repeated pādas, and have in addition more or less additional identical or parallel words. What is perhaps even more important, they are pervaded by the same spirit to such an extent as to preclude the possibility that the authors of the second hand did not have in mind the pattern stanzas as a whole. The modifications on the part of the imitative stanza are freer and cover a wider range of change of subject. Grammatical and lexical change, change of divinity and subject have here full play, but the pattern stanza is always traceable in the secondary result. Needless to say we cannot for the most part tell which is the pattern stanza. I have indicated above that there are in the Rīg-Veda a number of similar stanzas in which no one pāda of one is exactly like the other, yet whose general tenor is more or less definitely, or more or less vaguely the same (p. 12). Such resemblance pervades, e.g., almost every one of the corresponding stanzas of 9.104 and 105 (p. 13). The similarities of the present class fade out to the point where it becomes doubtful whether they really extend through a given stanza, or merely through one or more of its component units, pāda, or distich.

This class may be established for the following 39 examples, involving 80 stanzas, to wit:

1.3.10: 6.61.4	1.121.5: 10.61.11
1.23.1: 8.82.2	1.174.2: 6.20.10
1.23.7: 8.76.6	1.183.3: 6.49.5
1.25.10: 8.25.8	1.185.8: 5.85.7
1.36.10: 8.19.21	3.52.3 = 4.32.16: 3.62.8
1.37.4: 8.32.27	4.24.3: 7.82.9
1.47.7: 8.8.14	4.37.5: 8.93.34
1.116.7: 1.117.6, 7	4.46.3: 8.1.24
1.116.16: 1.117.17	4.46.4: 8.5.28 ¹
1.117.25: 2.39.8	5.26.4: 5.51.1
1.118.4: 6.63.7	5.51.3: 8.38.7
1.118.9: 10.39.10	5.54.11: 8.7.25

¹ Cf. also the correspondence of 4.46.5^a with 8.5.2^a

5.75.3 : 8.8.1
 8.5.18 : 8.26.16
 8.6.6 : 8.76.2
 8.7.20 : 8.64.7
 8.13.31 : 8.33.11
 8.14.6 : 9.65.9
 8.18.3 : 10.126.7
 8.100.2 : 10.83.7

9.3.9 : 9.42.2
 9.25.3 : 9.28.3
 9.45.1 : 9.50.5
 9.64.17 : 9.66.12
 9.83.5 : 9.86.40
 9.90.5 : 9.97.42
 9.104.2 : 9.105.2¹

As apt illustrations of this class I may cite in full the following dozen or so cases, for the purpose of showing to the eye this style of repetition :

- 1.3.10 (Madhuchandas Viçvāmitra ; to Sarasvatī)
 pāvakaṁ naḥ sarasvatī vājebhir vājiniṇīvatī,
 yajñam vaṣṭu dhiyāvāsuḥ.
 6.61.4 (Bharadvāja ; to Sarasvatī)
 pra ṇo devī sarasvatī vājebhir vājiniṇīvatī,
 dhīnām avitry avatu.
 1.25.10 (Çunaḥgepa Ājigarti, alias Devarāta ; to Varuṇa)
 ni śasāda dhṛtavrato varuṇaḥ pastyāsv ā,
 sāmṛājyāya sukratūḥ.
 8.25.8 (Viçvamanas Vāiṇya ; to Mitra and Varuṇa)
 ṛtāvānā ni śedatuḥ sāmṛājyāya sukratū,
 dhṛtavrataḥ kṣatriyā kṣatram āçatuḥ.
 1.37.4 (Kaṇva Ghāura ; to Maruts)
 pra vaḥ çardhāya ghr̥ṣvaye tveṣadyumnāya çuṣmiṇe,
 devattaṁ brahma gāyata.
 8.32.27 (Medhātithi Kāṇva ; to Indra) -
 pra va ugrāya niṣṭure 'śālhāya prasakṣiṇe,
 devattaṁ brahma gāyata.

There is a subtle likeness in these stanzas which goes beyond the mere verbal parallelism. See under 1.37.4.

- 1.47.7 (Praskaṇva Kāṇva ; to Açvins)
 yan nāsatyā parāvati yad vā stho adhi turvaçe,
 ato rathena suvṛtā na ā gataṁ sākaṁ sūryasya raçmibhiḥ.
 8.8.14 (Sadhvaṇsa Kāṇva ; to Açvins)
 yan nāsatyā parāvati yad vā stho adhy ambare,
 ataḥ sahasranirpijā rathenā yātam açvinā.

The second hemistich of 8.8.14 also at 8.8.11.

- 1.117.25 (Kakṣivat Dāirghatamasa ; to Açvins)
 etāni vām açvinā viryāṇi pra pūrvyāpy āyavo 'vocaṇ,
 brahma kṛṇvanto vṛṣaṇā yuvabhyāṁ suvirāso vidatham ā vadema.
 2.39.8 (Gr̥tsamada ; to Açvins)
 etāni vām açvinā vardhanāni brahma stomaṁ gr̥tsamadāso akraṇ,
 tāni narā jujuṣānopa yātaṁ br̥had vadema vidathe suvirāḥ.
 1.121.5 (Kakṣivat Dāirghatamasa ; to Indra, or Viçve Devāḥ)
 tubhyaṁ payo yat pitarāv anītām rādhaḥ suretas turape bhurapyū,
 çuci yat te rekṣa āyajanta sabardughāyāḥ paya usriyāyāḥ.
 10.61.11 (Nābhānediṣṭha Mānava ; to Viçve Devāḥ)
 makṣū kaṇyāḥ sakhyaṁ naviyo rādho na reta ṛtam it turapyāṇ,
 çuci yat te rekṣa āyajanta sabardughāyāḥ paya usriyāyāḥ.

¹ These two hymns are parallel throughout ; see above, p. 13.

- 4.46.3 (Vāmadeva; to Indra and Vāyu)
 ā vām sahasram haraya indravāyū abhi prayah,
 vahantu somapītaye.
- 8.1.24 (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)
 ā tvā sahasram ā çatam yuktā rathe hiraṇyaye,
 brahmayujo haraya indra keçino vahantu somapītaye.
- 4.46.4 (Vāmadeva; to Indra and Vāyu)
 ratham hiraṇyavandhuram indravāyū svadhvaram,
 ā hi sthētho diviṣṣam.
- 8.5.28 (Brahmātithi Kāṇva; to Aṇvins)
 ratham hiraṇyavandhuram hiraṇyābhiṣum aṇvinā,
 ā hi sthētho diviṣṣam.
- Cf. also the correspondence of 4.46.5^a with 8.5.2^a.
- 5.51.3 (Svastyātreya Ātreya; to Viçve Devāḥ)
 viprebhir vipra santya prētaryāvabhir ā gahi,
 devebhiḥ somapītaye.
- 8.38.7 (Manu Vāivasvata; to Viçve Devāḥ)
 prētaryāvabhir ā gataḥ devebhir jenyavasū,
 indrāgni somapītaye.
- 5.75.3 (Avasyu Ātreya; to Aṇvins)
 ā no ratnāni bibhratāv aṇvinā gachataḥ yuvam,
 rudrā hiraṇyavartanī juṣāṇā vājinivasū mādhi mama çrutam havam.
- 8.8.1 (Sadhvaṇsa Kāṇva; to Aṇvins)
 ā no viçvābhir ūtibhir aṇvinā gachataḥ yuvam,
 dasrā hiraṇyavartanī pibataḥ somyam madhu.
- Pāda 5.73.3^a is refrain in 5.75.1^a-9^a, and pāda 8.8.1^d is a common formula, 6.60.15^d (q. v.)
- 8.5.18 (Brahmātithi Kāṇva; to Aṇvins)
 asmākam adya vām ayaḥ stoma vāhiṣṭho antamaḥ,
 yuvābhyam bhūtv aṇvinā.
- 8.26.16 (Viçvamanas Vāyaçva, or Vyaçva Āṅgira; to Aṇvins)
 vāhiṣṭho vām havānām stoma dūto huvaṇ narā,
 yuvābhyam bhūtv aṇvinā.
- 8.14.6 (Goṣūktin Kāṇvāyana, and Aṇvasūktin Kāṇvāyana; to Indra)
 vāvṛdhānasya te vayam viçvā dhanāni jigyuṣaḥ,
 ūtim indrā vṛṇīmahe.
- 9.65.9 (Bhṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 tasya te vājino vayam viçvā dhanāni jigyuṣaḥ,
 sakṣitvam ā vṛṇīmahe.
- 8.18.3 (Irimbiṭhi Kāṇva; to Ādityas)
 tat su naḥ savitā bhago varuṇo mitro aryamā,
 çarma yachantu sapratho yad imahe.
- 10.126.7 (Kulmalabarhiṣa Çāilūṣi, or Añhomuc Vāmadevya; to Viçve Devāḥ)
 çunam asmabhyam ūtaye varuṇo mitro aryamā,
 çarma yachantu sapratha ādityāso yad imahe ati diviṣaḥ.

For the future of the higher criticism of the Rig-Veda stanzas which reflect one another as a whole are of particular importance. A single pāda easily assumes a formulaic character, is easily remembered and repeated. But when an entire stanza reflects the spirit and diction of another we are face to face with a definite historical question which, theoretically at least, is solvable. Simi-

larity in the preceding group of stanzas is by no means equally thoroughgoing in each case: it fades out into stanza correspondence of still lower degree. I add here, without writing them out in full, a considerable number of citations in which the greater part of one stanza is parallel to the greater part of a second stanza; each contains additional elements. Yet, again, the spirit of the two stanzas is enough the same to make it very likely that one stanza, as a whole, served as a pattern for the other. Thus, e.g.:

5.26.1 (Vasūyava Ātreyaḥ; to Agni)

agne pāvaka rociṣā mandrayā deva jihvayā,

ā devān vakṣi yakṣi ca.

6.16.2 (Bharadvāja; to Agni)

sa no mandrābhir adhvare jihvābhir yajā mahāḥ,

ā devān vakṣi yakṣi ca.

Or, more subtly, because the word forms, rather than the word sense, are changed:

7.77.4 (Vasiṣṭha; to Uṣas)

antivāmā dūre amitram uchorvīm gavyūtim abhayaṁ kṛdhi naḥ,

yāvaya dveṣa ā bharā vasūni codaya rādho grṇate maghoni.

9.78.5 (Kavi Bhārgava; to Soma Pavamāna)

etāni soma pavamāno asmayuḥ satyāni kṛṇvan draviṇāny arṣasi,

jahi cātum antike dūrake ca ya urvīm gavyūtim abhayaṁ ca naḥ kṛdhi.¹

The following cases are more or less of this sort. They are not always separated by a hard and fast line from the preceding group:

1.13.8 : 1.142.8 : 1.188.7	5.26.2 : 7.16.4
1.16.3 : 8.3.5 (cf. also 3.42.4)	5.35.2 : 6.46.7
1.92.13 : 4.55.9	5.46.3 : 7.44.1
1.124.3 : 5.80.4	6.45.25 : 8.95.1
1.124.10 : 4.51.3	6.48.8 : 7.16.10
3.9.6 : 10.118.5	6.53.10 : 9.2.10
3.12.4 : 8.38.2	6.70.3 : 8.27.16
3.41.7 : 7.31.4	7.77.4 : 9.78.5
3.42.6 : 8.75.16 (cf. also 8.98.11)	8.1.3 : 8.15.12
4.7.8 : 4.8.4	8.6.15 : 8.12.24
5.9.3 : 6.16.40	9.1.4 : 9.6.3 : 9.51.5 : 9.63.12
5.13.5 : 8.98.12	9.35.2 : 9.62.26
5.20.3 : 7.94.6	9.41.4 : 9.42.6 : 9.61.3
5.26.1 : 6.16.2	9.46.5 : 9.65.13

6. Distichs Repeated Unchanged

The next variety of repetition is that of distichs, or any given pair of pādas in one stanza recurring together within the limits of another stanza. This takes place on a rather surprising scale, there being no less than 62 distichs which are repeated without variation, and 79 which are repeated with more or less variation. This count, of course, aside from the stanzas repeated entirely:

¹ Even the words yāvaya dveṣaḥ, in 7.77.4, and satyāni kṛṇvan, in 9.78.5, paraphrase one another in a remote fashion.

their collective distichs heighten the total greatly, in accordance with the preceding counts. Distichs, like stanzas, usually represent a rounded unit of thought, easy to fit into various situations, therefore the relative chronology or priority of their occurrences does not, as a rule, betray itself. A brilliant example of relative chronology, by way of illustration, is offered by the familiar Uṣas-stanza 1.124.2 :

aminati dāivyāni vratāni praminati manuṣyā yugāni,
iyuṣiṇām upamā ṣaṣvatīnām āyatīnām prathamāṣā vy adyāut.

The two organically antithetic pādas of the first distich are distributed pointlessly into two unfit connexions in 1.92.11^c, 12^c. And the second distich, again, reappears, 1.113.15^{cd}, in the variant form, Iyuṣiṇām upamā ṣaṣvatīnām vibhātīnām prathamāṣā vy aṣvāt, where the obviously intentional antithesis of Iyuṣiṇām and āyatīnām is frivolously thrown overboard; see under 1.92.11. In a few cases a distich is derived from one pāda by the insertion of an extra word; thus 9.100.9^{ab}, tvam dyām ca mahivratā pṛthivīm cāti jalhriṣe : 9.86.29^c, tvam dyām ca pṛthivīm cāti jalhriṣe; see p. 523.

The following list contains 62 pāda-pairs repeated without changes, and arranged in the order of their occurrence in the maṇḍalas. They make up a total of 132 pāda-pairs in the same stanza, to which may be added the two pairs of catenary distichs 9.67.31^{ab}, 32^{ab}, and 10.162.10^d, 2^{ab}, listed on p. 8 :

- 1.13.6^{ab} (Medhātithi Kāṇva) = 1.142.6^{ac} (Dīrghatamas Āucathya). Āpri, to Devir Dvārāḥ : vi ṣrayantām rtāvṛdhaḥ, dvāro devir asaṣcataḥ.
1.34.11^{cd} (Hiranyastūpa Āṅgīrasa) = 1.157.4^{cd} (Dīrghatamas Āucathya). To Aṣvins : prāyus tāriṣṭam ni rapāṣi mṛkṣatām sedhātām dveso bhavatām sacabhuva.
1.36.7^{ab} (Kāṇva Ghāura; to Agni) = 8.69.17^{ab} (Priyamedha Āṅgīrasa; to Indra) : tam ghem itthā namasvina upa svarājam āsate.
1.53.11^{cd} (Savya Āṅgīrasa; to Indra) = 10.115.8^{cd} (Upastuta Vārṣṭihavya; to Agni) : tvām stoṣāma tvayā suvīrā drāghīya āyuh pratarām dadhānāḥ.
1.91.10^{ab} (Gotama Rāhūgaṇa; to Soma) = 10.150.2^{ab} (Mṛṣīka Vāsīṣṭha; to Agni) : imam yajñam idam vaco jujuṣāṇa upāgahi.
1.92.12^c, 11^c (Gotama Rāhūgaṇa) = 1.124.2^{ab} (Kakṣīvat Dāirghatamasa). To Uṣas; praminati manuṣyā yugāni, aminati dāivyāni vratāni.
1.105.14^{cd} (Trita Āptya, or Kutsa) = 1.142.11^{cd} (Dīrghatamas Āucathya). To Agni; agnir havyā susūdati devo deveṣu medhirāḥ.
1.106.7^{ab} (Kutsa) = 4.55.7^{ab} (Vāmadeva). To Viṣve Devāḥ : devair no devy aditir ni pātu devas trālā trāyatām aprayuchan.
1.121.5^{cd} (Kakṣīvat Dāirghatamasa; to Indra, or Viṣve Devāḥ) = 10.61.11^{cd} (Nābhānediṣṭha Mānava; to Viṣve Devāḥ) : ōci yat to rokṇa āyajanta sabardughāyāḥ paya usriyāyāḥ. Of also pāda b of each stanza.
1.124.3^{cd} (Kakṣīvat Dāirghatamasa) = 5.80.4^{cd} (Satyaṣravas Ātreya). To Uṣas : pṛasya pantiṭhām anv eti sādhu prajānati na diṣo mināti.
1.127.9^{cd} (Paruocheḥpa Dāivodāsi; to Agni) = 1.175.5^{ab} (Agastya; to Indra) : ṣuṣmintamo hi to mado dyumnintama uta kratuh.
1.142.4^{ab} (Dīrghatamas Āucathya) = 5.5.3^{ab} (Vasuṣruta Ātreya). Āpri, to Agni : Ijito agna ā vahendram citram iha priyam.

- 2.11.4^d, 5^a (Gr̥tsamada) = 10.148.2^{bc} (Pr̥thu Vāinya). To Indra: dāsir viçāḥ sūryeṇa sahyāḥ, guhā hitāḥ guhyāḥ guḥam apsu.
- 3.1.19^{ab} (Viçvāmītra Gāthina; to Agni) = 3.31.18^{cd} (Kuçika Āisīrathi, or Viçvāmītra; to Indra): ā no gahi sakhyebhiḥ çivebhir mahān mahibhir ūtibhiḥ saranyan.
- 3.31.21^{cd} (Viçvāmītra Gāthina; to Agni) = 3.59.4^{cd} (Viçvāmītra; to Mitra) = 6.47.13^{ab} (Garga Bhāradvāja; to Indra) = 10.131.7^{ab} (Sukīrti Kākṣivata; to Indra): tasya vyaṁ sumatāu yajñiyasyāpi bhadre sāumanase syāma; and, with a slight ūha, 10.14.6^{cd} (Yama Vāivasvata; Liṅgoktadevatāḥ): teṣāṁ vyaṁ sumatāu yajñiyanām api bhadre sāumanase syāma.
- 3.52.1^{ab} (Viçvāmītra) = 8.91.2^{cd} (Apālā Ātreya). To Indra: dhānāvantaḥ karambhiṇam apūpavantaḥ ukthinam.
- 3.55.13^{ab} (Prajāpati Vāiçvāmītra, &c.; to Viçve Devāḥ) = 10.27.14^{cd} (Vasukra Āindra; to Indra): anyasyā vatsāḥ rihati mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ.
- 3.62.9^{ab} (Viçvāmītra; to Pūsan) = 10.187.4^{ab} (Vatsa Āgneya; to Agni): yo viçvābhi vipaçyati bhuvanā saṁ ca paçyati. Both stanzas begin their third pāda with sa naḥ.
- 4.17.16^{ab} (Vāmadeva Gāutama) = 10.131.3^{cd} (Sukīrti Kākṣivata). To Indra: gavyanta indraḥ sakhyāya viprā aḡvāyanto vṛṣaṇāḥ vājayantaḥ.
- 4.41.5^{cd} (Vāmadeva; to Indra and Varuṇa) = 10.101.9^{cd} (Budha Sāumya; to Viçve Devāḥ, or R̥tvikstutiḥ): sū no duhiyad yavaseva gatvī sahasradhārā payasā mahī gāuḥ.
- 4.46.4^{ac} (Vāmadeva; to Indra and Vāyu) = 8.5.28^{ac} (Brahmātithi Kāṇva; to Aḡvins): rathāḥ hiranyavandhuram, ā hi sthātho divispr̥cam. Note that 4.46.5^a = 8.5.2^b.
- 4.47.4^{ab} (Vāmadeva; to Indra and Vāyu) = 6.60.8^{ab} (Bharadvāja; to Indra and Agni): yā vāṁ santi puruspr̥ho niyuto dāçuse narā.
- 4.50.11^{cd} (Vāmadeva; to Indra and Br̥haspati) = 7.97.7^{cd} (Vasiṣṭha; to Indra and Brahmanaspati): avistāḥ dhiyo jigṛtaḥ purāṁdhīr jajastam aryo vanuṣāṁ arātīḥ.
- 4.55.10^{ab} (Vāmadeva; to Viçve Devāḥ) = 8.18.3^{ab} (Irimbiṭhi Kāṇva; to Ādityāḥ): tat su naḥ savitā bhago varuṇo mitro aryamā.
- 5.23.4^{de} (Dyumnā Viçvacaṛṣaṇi Ātreya) = 6.48.7^{de} (Çamyu Bārhaspatya). To Agni: revan naḥ çukra didiḥi dyumat pāvaka didiḥi.
- 5.42.16^{cd} = 5.43.1^{cd} (Atri Bhāuma; to Viçve Devāḥ): devo-devaḥ suhavo bhūtu mahyaṁ mā no mātā pr̥thivi durmatāu dhāt. In each case this distich, followed by two more identical stanzas concludes the hymn.
- 5.45.3^{ab} (Çamyu Bārhaspatya) = 8.12.21^{ab} (Parvata Kāṇva). To Indra: mahīr asya praṇī-tayaḥ pūrvīr uta praçastayaḥ.
- 5.75.7^{ab} (Avasyu Ātreya) = 5.78.1^{ab} (Saptavadhri Ātreya). To Aḡvins: aḡvināv eha gachataḥ nāsatyā mā vi venatam.
- 6.45.33^{ab} (Çamyu Bārhaspatya; to Br̥hu Taksan) = 8.94.3^{ab} (Bindu Āṅgīrasa, &c.; to Maruts): tat su no viçve aya ā sadā gr̥ṇanti kāravaḥ.
- 6.51.15^{ab} (R̥jicvan Bhāradvāja) = 8.83.9^{ab} (Kusīdin Kāṇva). To Maruts: yūyaḥ hi sthā sudā-nava indrajyeṣṭhā abhidyaḥ.
- 7.35.15^{cd} (Vasiṣṭha) = 10.65.15^{cd} = 10.66.16^{cd} (Vasukarṇa Vasukra). To Viçve Devāḥ: te no rāsantāṁ urugāyam adya yūyaḥ pātā svastibhiḥ sadā naḥ. Note that 7.35.15^b = 10.65.14^b, and see under 7.35.15.
- 7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha; to Viçve Devāḥ) = 7.62.3^{bc} (Vasiṣṭha; to Mitra and Varuṇa): r̥tāvāno varuṇo mitro agniḥ, yachantu candrā upamaḥ no arkam.
- 7.59.2^{cd} (Vasiṣṭha; to Maruts) = 8.27.16^{ab} (Manu Vāivasvata; to Viçve Devāḥ): pra sa kṣayaḥ tirate vi mahīr iṣo yo vo varāya dāçati.
- 7.104.23^{cd} (Vasiṣṭha; to Pr̥thivi and Antarikṣa) = 10.53.5^{cd} (Agni Sāucika; to Devāḥ): pr̥thivi naḥ pāṛthivāt pātva anhaso 'ntarikṣāḥ divyāt pātva asmān.
- 8.2.3^{bc} (Medhātithi Kāṇva) = 8.16.7^{bc} (Irimbiṭhi Kāṇva). To Indra: indraḥ purū puru-hūtaḥ, mahān mahibhiḥ çacibhiḥ.
- 8.4.1^{ab} (Devātithi Kāṇva) = 8.65.1^{ab} (Pragātha Kāṇva). To Indra: yad indra prāḡ apāḡ udaṇ nyag vā hūyase nr̥bhiḥ. Note the correspondence of 8.4.12^a with 8.64.10^c, the latter also a hymn ascribed to Pragātha Kāṇva.
- 8.8.18^{ab} (Sadhvasa Kāṇva) = 8.87.3^{ab} (Dyumnika Vasiṣṭha, &c.). To Aḡvins: ā vāḥ viçvā-

bhir ūtibhiḥ priyamedhā ahūṣata. The two hymns share three more pādas; see in their order.

- 8.13.15^{ab} (Nārada Kāṇva) = 8.97.4^{ab} (Rebha Kāçyapa). To Indra: yac cakrāsi parāvati yad arvāvati vṛtrahan.
- 8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas) = 10.164.5^{ab} (Pracetas Āngirasa; Duḥṣvapna-ghnam): ajāiṣmādyūsanāma cūbhūmānāgaso vayam.
- 8.51 (Vāl. 3).6^{cd} (Çruṣṭigu Kāṇva) = 8.61.14^{cd} (Bharga Prāgūtha). To Indra: tañ tvā vayan maghavann indra girvaṇaḥ sūtāvanto havāmahe.
- 8.52 (Vāl. 4).6^{cd} (Āyu Kāṇva) = 8.61.10^{cd} (Bharga Prāgūtha). To Indra: vasūyavo vasupatiñ çatakratuñ stomāir indrañ havāmahe.
- 8.93.6^{ab} (Sukakṣa Āngirasa; to Indra) = 9.65.22^{ab} (Bhṛgu Vārūṇi, &c.; to Soma Pavamāna): ye somāsaḥ parāvati ye arvāvati sunvire.
- 8.98.3^{ab} (Nṛmedha Āngirasa; to Indra) = 10.170.4^{ab} (Vibhrāj Sūrya; to Sūrya): vibhrājañ jyotiṣā svar agacho rocanañ divaḥ.
- 9.1.1^{bc} (Madhuchandas Vāiçvāmītra) = 9.100.5^{bc} (Rebhasūnū Kāçyapāu). To Soma Pavamāna: pavasva soma dhārāyā, indrāya pātave sutaḥ.
- 9.2.4^{bc} (Medhātithi Kāṇva) = 9.66.13^{bc} (Çatañ Vāikhānasāḥ). To Soma Pavamāna: āpo arṣanti sindhavaḥ, yad gobhir vāsaiṣyase.
- 9.13.3^{ab} (Asita Kāçyapa, &c.) = 9.42.3^{bc} (Medhyātithi Kāṇva). To Soma Pavamāna: pavante vājasātaye, somāḥ sahasrapājasāḥ. Note 9.13.1^a = 9.42.5^c, and 9.13.4^b = 9.42.6^c.
- 9.16.3^{bc} (Asita Kāçyapa, &c.) = 9.51.1^{bc} (Ucathya Āngirasa). To Soma Pavamāna: somañ pavitra ā srja, punihindrāya pātave.
- 9.16.6^{bc} (Asita Kāçyapa, &c.) = 9.62.19^{bc} (Jamadagni Bhārgava). To Soma Pavamāna: viçvā arṣann abhiçriyaḥ, çūro na goṇu tiṣṭhati.
- 9.17.3^{bc} (Asita Kāçyapa, &c.) = 9.37.1^{bc} (Rāhūgaṇa Āngirasa). To Soma Pavamāna: somaḥ pavitre arṣati, viḥnann rakṣāñsi devayuh. With slight ūha, 9.56.1^{bc} (Avatsāra Kāçyapa; to Soma Pavamāna): āḇuḥ pavitre arṣati, viḥnann rakṣāñsi devayuh.
- 9.20.7^{bc} (Asita Kāçyapa, &c.) = 9.67.19^{bc} (Vasiṣṭha). To Soma Pavamāna: pavitrañ soma gachasi, dadhat stotre suvryam.
- 9.22.3^{ab} (Asita Kāçyapa, &c.) = 9.101.12^{ab} (Manu Sāmvarāṇa). To Soma Pavamāna: ete pūtā vipaçcitāḥ somāso dadhyāçiraḥ.
- 9.23.4^{ab} (Asita Kāçyapa, &c.) = 9.107.14^{ab} (Sapta Ṛṣayaḥ). To Soma Pavamāna: abhi somāsa āyavaḥ pavante madyaṁ madam.
- 9.30.6^{ab} (Bindu Āngirasa) = 9.51.2^{ab} (Ucathya Āngirasa). To Soma Pavamāna: sunotā madhumattamam, somam indrāya vajriṇe. Note the reversed order; and cf. also 7.31.8^{ab}.
- 9.33.2^{bc} (Trita Āptya) = 9.63.14^{bc} (Nidhruvi Kāçyapa). To Soma Pavamāna: çukrā ṛtasya dhārāyā, vājam gomantam akṣaran. Note that 9.33.6^c = 9.63.1^a.
- 9.40.3^{bc} (Bṛhanmati Āngirasa) = 9.65.21^{bc} (Bhṛgu Vārūṇi, &c.). To Soma Pavamāna: asma-bhyaṁ soma viçvataḥ, ā pavasva sahasriṇam. With slight ūha, 9.33.6^{bc} (Trita Āptya; to Soma Pavamāna): ... sahasriṇaḥ. Cf. 9.63.12; 63.1.
- 9.40.6^{ab} (Medhyātithi Kāṇva) = 9.100.2^{ab} (Rebhasūnū Kāçyapāu). To Soma Pavamāna: punāna indav ā bhara soma dvibarhasaṁ rayim.
- 9.53.4^{bc} (Avatsāra Kāçyapa) = 9.63.17^{bc} (Nidhruvi Kāçyapa). To Soma Pavamāna: hariñ nadiṣu vājinaṁ, indum indrāya matsaram.
- 9.63.2^{bc} (Nidhruvi Kāçyapa) = 9.99.8^{cd} (Rebhasūnū Kāçyapāu). To Soma Pavamāna: indrāya matsarintamaḥ, camūṣv ā nī śidasi.
- 9.63.8^{bc} (Nidhruvi Kāçyapa) = 9.65.16^{bc} (Bhṛgu Vārūṇi, &c.). To Soma Pavamāna: pavamāno manāv adhi, antarikṣeṇa yātave. Note that 9.63.1^a = 9.65.21^c.
- 9.63.29^{bc} (Nidhruvi Kāçyapa) = 9.67.3^{bc} (Bharadvāja). To Soma Pavamāna: abhy arṣa kani-kradat, dyumantaṁ çuṣmam uttamam. Note that 9.63.19^c = 9.67.16^b.
- 9.68.10^{cd} (Vatsapri Bhālandana; to Pavamāna Soma) = 10.45.12^{cd} (Bhālandana Vatsapri; to Agni): adveṣe dyāvāprthivi huvema devā dhatta rayim asma suvram.
- 10.31.7^{ab} (Kavaṣa Āilūṣa; to Viçve Devāḥ) = 10.81.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman): kiñ avid vanaṁ ka u vṛkṣa āsa yato dyāvāprthivi niṣṭatakṣuḥ.

7. Distichs Repeated with Changes

The number of distichs repeated with greater or lesser variation is rather larger than that of the distichs repeated intact. The class involves 79 instances of a total of 162 distichs. Moreover, it naturally fades out into another very prevalent class of repetitions in which there is one identical pāda together with one or more words repeated in a pāda adjacent to the identical one; see the next class. Here, as in previous cases, I have been guided in my classifications by the spirit and general intention of the passage, rather than by the completeness of the verbal correspondence; see, e.g. the relation of 4.17.7^{cd}: 4.19.3^{cd}. The present class, on the whole, shows even more instructively, and on a larger scale than the preceding ones, the persistence, and at the same time the freedom, with which the Vedic poets availed themselves of existing types of expression in order to serve their ends. Grammatical, lexical, and metrical change, and adaptation to different purposes, notably different divinities, are an almost constant element in these repetitions; nowhere do the Vedic poets show better that they regarded the entire body of Vedic composition as common property, freely to be used for new purposes and conceived in later moods:

- 1.12.1^{ab} (Medhātithi Kāṇva) = 1.36.3^{ab} (Kāṇva Ghāura). To Agni: agniṁ dūtaṁ (1.36.3^a, pra tvā dūtaṁ) vṛṇīmahe hotāraṁ carṣaṇīnām. Cf. 8.19.3.
 1.12.11^{ac} (Medhātithi Kāṇva; to Agni) = 9.61.6^{ab} (Amahīyu Āṅgīrasa; to Soma Pavamāna): sa naḥ stavāna (9.61.6^a, punāna) ā bhara, rayiṁ viravatīm iṣam. Cf. 8.24.3; 9.40.5.
 1.18.2^{ab} (Medhātithi Kāṇva; to Brahmanaspati) = 1.91.12^{ab} (Gotama Rāhūgaṇa; to Soma): yo revāḥ yo amīvahā (1.91.12^a, gayasphāno amīvahā) vasuvit puṣṭivardhanaḥ.
 1.18.3^{ab} (Medhātithi Kāṇva; to Brahmanaspati) = 7.94.8^{ab} (Vasiṣṭha; to Indra and Agni): mā naḥ ṇāso (7.94.8^a, mā kasya no) araruṣo dhūrtilḥ prajāṇaḥ martyasya.
 1.22.21^{ab} (Medhātithi Kāṇva; to Viṣṇu) = 3.10.9^{ab} (Viṣvāmītra Gāthina; to Agni): tad viprāso (3.10.9^a, taṁ tvā viprā) vipanyavo jāgrvāṇsaḥ samindhate.
 1.25.15^{ab} (Ṣaṇaḥṣepa Ājigarti, &c.; to Varuṇa) = 10.22.2^{cd} (Vimada Āindra, &c.; to Indra): uta yo mānuṣeṣv ā (10.22.2^c, mitro na yo janeṣv ā) yaçaç cakre asāmy ā.
 1.34.12^{cd} (Hiraṇyastūpa Āṅgīrasa) = 1.112.24^{cd} (Kutsa). To Aṇvins: ṛṇvantā vām avase jōhavīmi (1.112.24^c, adyūte 'vase ni hvaye vām) vṛdhe ca no bhavataṁ vājasātāu.
 1.36.15^{ab} (Kāṇva Ghāura; to Agni): pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ = 7.1.13^{ab} (Vasiṣṭha Maitravaruṇi; to Agni); pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoḥ.
 1.39.6^{ab} (Kāṇva Ghāura) = 8.7.28^{ab} (Punarvatsa Kāṇva). To Maruts: upo ratheṣu pṛṣatīr ayugdhvaṁ (8.7.28^a, yad eṣāṁ pṛṣatī rathe) pṛṣatīr vahati rohitāḥ.
 1.45.4^{bc} (Praskāṇva Kāṇva; to Agni) = 8.8.18^{bc} (Sadhvaṇsa Kāṇva; to Aṇvins): priyamedhā ahūṣata, rājantam (8.8.18^c, rājantāv) adhvarāṇām. The first two pādas of 8.8.18 are repeated at 8.87.3.
 1.47.1^{ab} (Praskāṇva Kāṇva; to Aṇvins) = 2.41.4^{ab} (Grtsamada; to Mitra and Varuṇa): ayaṁ vām madhumattamaḥ (2.41.4^a, mitrāvaruṇā) sutaḥ soma ṛtāvṛdhā.
 1.47.7^{ab} (Praskāṇva Kāṇva) = 8.8.14^{ab} (Sadhvaṇsa Kāṇva). To Aṇvins: yan nāsatyā parāvati yad vā stho adhi turvaḥ (8.8.14^b, adhy ambare). For other correspondences between 1.47 and 8.8 see under 1.47.2.
 1.47.8^{ab} (Praskāṇva Kāṇva; to Aṇvins) = 8.4.14^{cd} (Devātithi Kāṇva; to Indra): arvāncā vām (8.4.14^c, arvāncam tvā) saptayo 'dhvaraḥriyo vahantu savaned upa.

- 1.48.14^{ab} (Praskaṇva Kāṇva; to Uṣas): ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi = 8.8.6^{ab} (Sadhmaṇsa Kāṇva; to Aṇvins): yac cid dhi vām pura ṛṣayo juhūre 'vase narā.
 1.81.5^{cd} (Gotama Rāhūgaṇa) = 7.32.23^{ab} (Vasiṣṭha). To Indra: na tvāvān indra kaṣ cana (7.32.23^a, na tvāvān anyo divyo na pārthivo) na jāto na janisyate.
 1.84.11^{ab} (Gotama Rāhūgaṇa) = 8.69.3^{ab} (Priyamedha Āṅgiraṣa). To Indra: tā asya pṛṇānāyuvāḥ (8.69.3^b, sūdadohasaḥ) somāḥ grīnanti pṛṇayaḥ.
 1.113.15^{cd} (Kutsa) = 1.124.2^{cd} (Kakṣivat Dairghatamasa). To Uṣas: iyusinām upamā caṇva-tinām vibhātīnām prathamosā vy aṇvāt (1.124.2^d, āyatīnām prathamosā vy adyāt). Note the correspondence of 1.113.7^a with 1.124.3^a, and 1.113.7^d with 1.123.13^c.
 1.117.20^{cd} (Kakṣivat Dairghatamasa) = 10.39.7^{ab} (Ghoṣa Kakṣivatī). To Aṇvins: yuvam caṇbhir vimadāya jāyām (10.39.7^a, yuvam rathena vimadāya cundhyuvam) ny ūhathuḥ purumitrasya yosām (10.39.7^b, yosaṇām).
 1.118.1^{cd} (Kakṣivat Dairghatamasa) = 1.183.1^{ab} (Agastya). To Aṇvins: yo martyasya manaso javiṇān (1.183.1^a, tam yunjāthām manaso yo javiṇān) trivandhuro vṛṣaṇā vātaraṇhāḥ (1.183.1^b, yas tricakraḥ).
 1.129.3^{fg} (Parucchepa Dāivodāsi; to Indra): mitrāya vocam varuṇāya saprathah sumṛṇikāya saprathah = 1.136.6^{bc} (Parucchepa Dāivodasi; Liṅgoktadevatāḥ); mitrāya vocam varuṇāya mīḥuṣe sumṛṇikāya mīḥuṣe.
 1.132.7^{bc} (Parucchepa Dāivodāsi; to Indra): indratvotāḥ sāsaḥyāma pṛtanyato vanuṣyāma vanuṣyataḥ = 8.40.7^{de} (Nābhāka Kāṇva; to Indra and Agni): sāsaḥyāma pṛtanyato, &c.
 1.134.3^{bc} (Parucchepa Dāivodāsi; to Vāyu): vāyū rathe ajirā dhuri volhave vahiṣṭhā dhuri volhave = 5.56.6^{cd} (Ṣyāvāṇva Ātreya; to Maruts): yunjdhvam hari ajirā, &c.
 1.135.3^{ab} (Parucchepa Dāivodāsi) = 7.92.5^{ab} (Vasiṣṭha). To Vāyu: ā no niyudbhīḥ ṣatinībhir adhvaram sahasriṇībhir upa yāhi vitaye (7.92.5^b, yajñam).
 1.155.3^{cd} (Dirghatamas Ācathya; to Viṣṇu and Indra) = 9.75.2^{cd} (Kavi Bhārgava; to Pavamāna Soma) = dadhāti putro 'varam param pitur (9.75.2^c, dadhāti putrah pitur apicyam) nāma tṛtīyam adhi rocane divaḥ.
 1.162.1^{ab} (Dirghatamas Ācathya; Aṇvastuti) = 5.41.2^{ab} (Atri Bhāuma; to Viṣṇu Devāḥ): mā (5.41.2^a, te) no mitro varuṇo aryamāyur indra ṛbhukṣa marutaḥ pari khyan (5.41.2^b, maruto juṣanta)
 1.182.6^{ab} = 1.184.6^{ab} (Agastya) = 7.73.1^{ab} (Vasiṣṭha). To Aṇvins: atārisma tamasaḥ pāram asya prati vām stomo aṇvināv adhāyi (7.73.1^b, prati stomam devayanto dadhānāḥ).
 2.12.15^{cd} (Gṛtsamada; to Indra) = 8.48.14^{cd} (Pragātha Kāṇva; to Soma): vayam ta indra (8.48.14^d, vayam somasya) viṇvaha priyāsaḥ suvṛāso vidatham ā vadema.
 3.19.2^{cd} (Gāthīn Kāucika; to Agni): sudyumnām rātinīm ghṛtācīm, pradakṣiṇid devatātīm urāṇaḥ: 4.6.3^{ab} (Vāmadeva Gāutama; to Agni): yatā sujūrṇi rātinī ghṛtācī pradakṣiṇid, &c.
 3.37.11^{ab} = 3.40.8^{ab} (Viṣvāmitra; to Indra): arvāvato na ā gahy atho cakra parāvataḥ (3.40.8, gahī parāvataḥ ca vṛtrahan). Cf. 3.40.9.
 3.47.2^{ab} = 3.52.7^{cd} (Viṣvāmitra; to Indra): sajoṣā indra saṇaḥ (3.52.7^c, apūpam addhi saṇaḥ) marudbhīḥ somam piba vṛtrahā ṣūra vidvān.
 3.53.7^{cd} (Viṣvāmitra; to Indra) = 7.103.10^{cd} (Vasiṣṭha; to the Frogs, Parjanyaṣuti): viṇvā-mitrāya (7.103.10^c, gavām maṇḍūkā) dadato maghāni (7.103.10^c, dadataḥ ṣatāni) sahasra-sāve pra tiranta āyuh.
 3.54.22^{ab} (Prajāpati Viṣvāmitra, &c.) = 5.4.1^{cd} (Vasuṣruta Ātreya). To Agni: svadaśva havyā sam (5.4.2^c, sugārhapatyāḥ sam) iṣo didīhy asmadryak sam mimihi ṣravānsi.
 3.62.16^{ab} (Viṣvāmitra) = 7.65.4^{ab} (Vasiṣṭha). To Mitra and Varuṇa: ā no mitrāvaruṇā (7.65.4^a adda havyajūṣṭīm) ghṛtāir gavyūtim ukṣatam (7.65.4^b adda iḥbhīḥ).
 4.6.11^{cd} (Vāmadeva Gāutama) = 5.3.4^{cd} (Vasuṣruta Ātreya). To Agni: hotāram agnīm manuṣo ni ṣedur namasyanta (5.3.4^d, daṣasyanta) uṇijah ṣaṇsam āyoh.
 4.17.7^{cd} (Vāmadeva Gāutama; to Indra): tvam prati pravata āṇayānam ahīm vajreṇa maghavan vi vṛṇaḥ = 4.19.3^{cd} (Vāmadeva; to Indra): sapta prati pravata āṇayānam ahīm vajreṇa vi riṇā aparvan.
 4.37.7^{cd} (Vāmadeva; to Ṛbhus) = 5.10.6^{cd} (Gāya Ātreya; to Agni): asmabhyam sūraya stutā (5.10.6^c, asmākāsaḥ ca sūrayo) viṇvā āṇas tarīṣaṇi.

- 4.47.2^{ab} (Vāmadeva) = 5.51.6^{ab} (Svastyātreyā Ātreya). To Indra and Vāyu: indraç ca vāyav eṣāṁ somānāṁ (5.51.6^b, sutānāṁ) pītim arhathāḥ.
- 5.3.8^{ab} (Vasuçruta Ātreya) = 10.122.7^{ab} (Citramahas Vasiṣṭha). To Agni: tvām asyā vyūṣi deva pūrve (10.122.7^a, tvām id asyā uṣaso vyūṣiṣu) dūtaṁ kṛṇvānā ayajanta havyāiḥ (10.122.7^b, mānuṣāḥ).
- 5.4.7^{ab} (Vasuçruta Ātreya; to Agni): vayaṁ te agna ukthāir vidhema vayaṁ havyāiḥ pāvaka bhadrāgoce = 7.14.2^{a+d} (Vasiṣṭha Māitrāvaruṇi; to Agni): vayaṁ te agne samidhā vidhema, vayaṁ deva haviṣā bhadrāgoce.
- 5.21.3^{ab} (Sasa Ātreya) = 8.23.18^{ab} (Viçvamanas Vāiçaçva). To Agni: tvaṁ viçve (8.23.18^a, viçve hi tvā) sajoṣaso devāso dūtaṁ akrata.
- 5.31.6^{ab} (Avasyu Ātreya) = 7.98.5^{ab} (Vasiṣṭha). To Indra: pra te pūrvāṇi karanāṇi vocaṁ (7.98.5^a, prendrasya vocaṁ prathamā kṛtāni) pra nūtanā maghavan yā cakārtha (7.98.5^b, maghavā yā cakāra). Cf. 10.112.8^{ab}.
- 5.51.7^{ab} (Svastyātreyā Ātreya; to Viçve Devāḥ) = 9.63.15^{ab} (Nidhruvi Kāçyapa: to Soma Pavamāna): sutā indrāya vāyave (9.63.15^a, vajriṇe) somāso dadhyāçirah.
- 5.65.2^{cd} (Rātaḥavya Ātreya; to Mitra and Varuṇa) = 5.67.4^{ab} (Yajata Ātreya; to Mitra, Varuṇa, [and Aryaman]): tā satpatī ṛtāvṛdha ṛtāvānā (5.67.4, te hi satyā ṛtasprça ṛtāvāno) jane-jane.
- 5.74.10^{ab} (Pāura Ātreya) = 8.73.5^{ab} (Gopavana Ātreya, &c.). To Açvins: açvinā yad dha karhi cic (8.73.5^a, yad adya karhi karhi cic) chuçrūyātām imaṁ havam.
- 6.16.5^{bc} (Bharadvāja; to Agni): divodāsāya sunvate, bharadvājāya dāçuṣe = 6.31.4^{de} (Suhotra Bhāradvāja; to Indra): divodāsāya sunvate sutakre, bharadvājāya gr̥ṇate vasūni.
- 6.16.30^{ab} (Bharadvāja) = 7.15.15^{ab} (Vasiṣṭha Māitrāvaruṇi). To Agni: tvaṁ naḥ pāhy aṇhaso jātavedo (7.15.15^b, doṣāvastar) aghāyataḥ.
- 6.25.9^d (Bharadvāja) = 10.89.17^{cd} (Reṇu Vāiçvāmītra). To Indra: vidyāma vastor avasā gr̥ṇanto bharadvajā (10.89.17^d, viçvāmītrā) uta ta indra nūnam.
- 6.29.3^{cd} (Bharadvāja; to Indra) = 10.123.7^{cd} (Vena Bhārgava; to Vena): vasāno atkaṁ sura-bhīm dṛçe kaṁ svar ṇa nṛtav iṣiro babhūtha (10.123.7^d, svar ṇa nāma janata priyāni).
- 6.45.3^{ab} (Çamīyu Bārhaspatya; to Indra) = 8.5.18^{ab} (Brahmātithi Kāṇva; to Açvins): asmākam indra bhūtu te (8.5.18^d, asmākam adya vām ayaṁ) stomo vāhiṣṭho antamaḥ.
- 6.51.7^{ab} (Rijivvan Bhāradvāja; to Viçve Devāḥ) = 7.52.2^{cd} (Vasiṣṭha; to Ādityas): mā va eno anyakṛtaṁ bhujema (7.52.2^c, mā vo bhujemānyajātām eno) mā tat karma vasavo yac cayadhve.
- 6.59.7^{cd} (Bharadvāja; to Indra and Agni) = 8.75.12^{ab} (Virūpa Āṅgīrasa; to Agni): mā no asmin mahādhanē parā varkaṁ gaviṣṭiṣu (8.75.12^b, parā varg bhārabhṛd yathā).
- 6.60.14^{ab} (Bharadvāja; to Indra and Agni) = 8.73.14^{ab} (Gopavana Ātreya, &c.; to Açvins): ā no gavyebhir açvyāir vasavyāir (8.73.14, açvyāiḥ sahasrāir) upa gachatam.
- 7.15.13^{ab} (Vasiṣṭha Māitrāvaruṇi) = 8.44.11^{ab} (Virūpa Āṅgīrasa). To Agni: agne rakṣā ṇo aṇhasaḥ (8.44.11^a, agne ni pāhi nas tvaṁ) prati śma deva riṣataḥ.
- 7.67.6^{cd} (Vasiṣṭha; to Açvins): ā vām toke tanaye tūtuṇāṇāḥ suratnāso devavitīṇ gamema = 7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa): prāvat tokāya tanaye tūtuṇāṇā, suratnāso, &c.
- 7.74.2^{cd} (Vasiṣṭha) = 8.35.22 (Çyāvāçva Ātreya). To Açvins: arvāg rathaṁ (7.74.2^c, rathaṁ samanasa) ni yachataṁ pibataṁ somyaṁ madhu.
- 8.1.4^{cd} (Medhātithi Kāṇva, &c.; to Indra) = 8.60.18^{cd} (Bhargā Prāgātha; to Agni): upa kramasva (8.60.18^c, isanyayā nah) pururūpam ā bhara vājaṁ nediṣṭham ūtaye.
- 8.5.28^{ab} (Brahmātithi Kāṇva; to Açvins): rathaṁ hiraṇyavandhuraṁ hiraṇyābhīçum açvinā = 8.22.5^{ab} (Sobhari Kāṇva; to Açvins): ratho yo vām trivandhuro hiraṇyābhīçur açvinā. Note that 8.5.5^c = 8.22.3^d.
- 8.8.1^{cd} (Sadhvāṇsa Kāṇva) = 8.87.5^{cd} (Dyumnīka Vasiṣṭha). To Açvins: dasrā hiraṇyavartanī pibataṁ somyaṁ madhu (8.87.5, vartanī çubhas patī pātaṁ somam ṛtāvṛdhā).
- 8.12.19^{ab} (Parvata Kāṇva; to Indra) = 8.27.13^{ab} (Manu Vāivasvata; to Viçve Devāḥ): devaṁ devaṁ vo vasa indram-indraṁ gr̥ṇiṣaṇi (8.27.13^b -indram abhiṣṭaye).

- 8.18.12^{ab} (Irimbiṭhi Kāṇva) = 8.67.15^{ab} (Matsya Sāhmadā, &c.). To Aṅvins: tat su naḥ ṣarma yachatādityā (8.67.18, tat su no navyaṁ sanyasa ādityā) yan mumocati.
- 8.18.16^{ab} (Irimbiṭhi Kāṇva; to Ādityas) = 8.31.10^{cd} (Manu Vāivasvata; Dāmpatyor āṇiṣaḥ): ā ṣarma parvatānām otāpām vṛṇīnahe (8.31.10, parvatānām vṛṇīmahe nadīnām).
- 8.27.16^{cd} (Manu Vāivasvata; to Viṣve Devāḥ): pra prajābhīr jāyate dharmaṇas pary ariṣṭaḥ sarva edhate = 10.63.13^{ab} (Gaya Plāta; to Viṣve Devāḥ): ariṣṭaḥ sa marto viṣva edhate pra prajābhīr jāyate dharmaṇas pari.
- 8.38.3^{ab} (Ḷyāvāṇva Ātreya; to Indra and Agni) = 8.65.8^{ab} (Pragūtha Kāṇva; to Indra): idam vām madiraṁ (8.65.8^a, idam te somaṁ) madhv adhuṣṣann adribhīr naraḥ.
- 8.45.4^{bc} (Triṣoka Kāṇva) = 8.77.1^{bc} (Kurusuti Kāṇva). To Indra: jātaḥ prehad vi mātaram (8.77.1^b, vi prehad iti mātaram), ka ugrāḥ ke ha ṣṇvire.
- 8.47.1^{ab} (Trita Āptya) = 8.67.4^{ab} (Matsya Sāhmadā, &c.). To Ādityas: mahi vo mahatām avo varuṇa mitra dāṇṣe (8.67.4^b, mitrāryaman).
- 9.2.7^{bc} (Medhātithi Kāṇva) = 9.38.3^{bc} (Rāhūgaṇa Āṅgīrasa). To Soma Pavamāna: marinyante apasyuvah, yābhīr madāya ṣumbhase (9.38.3^c, ṣumbhate).
- 9.6.4^{bc} = 9.24.2^{bc} (Asita Kāṇva, &c.). To Soma Pavamāna: āpo na pravatāsaran (9.24.2^b, pravatā yatīḥ), punānā indram ācata.
- 9.11.8^{ab} (Asita Kāṇva, &c.) = 9.98.10^{ab} (Ambariṣa Vārṣagīra, &c.). To Soma Pavamāna: indrāya soma pātave madāya (9.98.10^b, vṛtraghne) pari ṣicyase.
- 9.12.8^{bc} (Asita Kāṇva, &c.) = 9.44.2^{bc} (Ayāya Āṅgīrasa). To Soma Pavamāna: somo hinvāno arṣati (9.44.2^b, hinvo parāvati), viprasya dhārāya kavīḥ.
- 9.37.2^{bc} = 9.38.6^{bc} (Rāhūgaṇa Āṅgīrasa). To Soma Pavamāna: harir arṣati dharṣasiḥ, abhi yonim kanikradat (9.38.6^b, krandan yonim abhi priyam).
- 9.43.4^{ab} (Medhātithi Kāṇva) = 9.63.11^{ab} (Nidhruvi Kāṇva). To Soma Pavamāna: pavamāna vidā rayim asmabhyuṁ soma aucriyam (9.63.11^b, duṣṭaram).
- 9.52.4 (Ucathya Āṅgīrasa) = 9.64.27 (Kāṇva Mārica). To Soma Pavamāna: ni ṣuṣman (9.64.27, punāna) indav eṣām puruhūta janānām.
- 9.57.1^{ab} (Avatsāra; to Soma Pavamāna): pra te dhārā asaṇcato divo na yanti vṛṣṭayaḥ = 9.62.25^{ab} (Jamadagni Bhārgava; to Soma Pavamāna): pra te divo na vṛṣṭayo dhārā yanty asaṇcataḥ. See p. 552.
- 9.62.12^{ab} (Jamadagni Bhārgava) = 9.63.12^{ab} (Nidhruvi Kāṇva). To Soma Pavamāna: ā pavasva (9.63.12^a, abhy arṣa) sahasraṇām rayim gomantam aṇvinam. Note 9.62.25^c = 9.63.25^c.
- 9.63.16^{bc} (Nidhruvi Kāṇva) = 9.64.12^{ab} (Kāṇva Mārica). To Soma Pavamāna: rāye arṣa (9.64.12^a, sa no arsa) pavitra ā mado yo devavitamaḥ. Cf. 9.63.23^c = 9.64.27^c.
- 9.64.17^{bc} (Kāṇva Mārica) = 9.66.12^{ac} (Ḷṭam Vāikhānasāḥ). To Soma Pavamāna: vṛthā (9.66.12, achā) samudram indavaḥ, agmann ṛṭasya yonim ā.
- 9.83.5^{cd} (Pavitra Āṅgīrasa) = 9.86.40^{cd} (Atrayaḥ). To Soma Pavamāna: rājā pavitraratho vājam āruhaḥ (9.86.40^c, āruhat) sahasrabhrṣṭir jayasi (9.86.40^d, jayati) ṣravo bṛhat. Note the words nabho vasānaḥ = apo vasānaḥ at the beginning of the second pāda.
- 9.85.12^{ac} (Vena Bhārgava; to Soma Pavamāna) = 10.123.7^a, 8^c (Vena Bhārgava; to Vena): ūrdhvo gandharvo adhi nāke asthāt, bhānuḥ ṣukreṇa ṣociṣā vy adyāt (10.123.8^c, ṣociṣā cakānaḥ).
- 9.96.3^{ab} (Pratardana Dāivodāsi) = 9.97.27^{ab} (Mṛṭika Vāsiṣṭha). To Soma Pavamāna: sa no deva (9.97.27^a, evā deva) devatāte pavasva maho soma pṛarasa indrapānaḥ (9.97.27^b, pṛarase devapānaḥ). Both stanzas end with the word punānaḥ.

8. Single Pāda Repeated with an Added Word or Words

The last class of repetitions which goes beyond that of a single pāda, pure and simple, consists of the following numerous class: one whole pāda is repeated, and in addition a single word or set expression. The latter quite frequently immediately precedes or follows the repeated pāda, so as to form

an organic sense unit with the pāda. Still more frequently the extra word or expression is separated from the repeated pāda; yet in most cases so that the extra word seems to coincide intentionally rather than accidentally. There is, of course, no hard and fast line between this and the preceding class. The total of cases under the present head is large; a selected list is given here, the rest being indicated at the end of this rubric. Cases in which the extra word or words immediately precede, or follow, make up the following list:

- 1.5.5 : 8.93.22, ... sūtā ime, çucayo (8.93.22, uçanto) yanti vitaye.
 1.14.5 : 8.5.17, ... vṛktabarhiṣaḥ, haviṣmanto aramkṛtaḥ.
 1.23.2 : 4.49.5 : 8.76.6, ... havāmahe, asya somasya pītaye.
 1.129.9, ... abhiṣṭibhiḥ, sadā pāhy abhiṣṭibhiḥ : 10.93.11, ... abhiṣṭaye, sadā pāhy abhiṣṭaye.
 5.6.10 : 8.31.18, ... suvīryam, uta tyad āçvaçvyam.
 8.6.45 = 8.32.30 : 8.14.12, ... harī, somapeyāya vakṣataḥ.
 8.7.15 : 8.18.1, ... eṣāṁ, sumnaḥ bhikṣeta martyaḥ.
 3.47.3 : 3.51.8, ... pāhi somam, indra devebhiḥ (3.51.8, marudbhir indra) sakhibhiḥ sutam naḥ.
 5.15.4, ... dadhānaḥ. pari tmanā viṣurūpo jigāsi : 7.84.1, ... dadhānā, pari tmanā viṣurūpā jigāti.
 1.4.1 : 8.52(Vāl.4).4, sudughām iva goduhe (Vāl.4.4, goduho), juhūmasi ...
 5.73.5, ā yad vām sūryā ratham, tiṣṭhad ... : 8.8.10, ā yad vām yosaṇā ratham, atiṣṭhad ...
 8.24.3 : 9.40.5, sa na stavāna (9.40.5, punāna) ā bhara, rayim ... Cf. 1.12.11 : 9.61.6.
 9.45.6 : 9.49.2, tayā pavaśva dhārayā, yayā ...

As an illustration of the far more numerous class in which an extra word stands at a distance from the repeated pāda we may point to the typical case:

- 1.159.1 (Dīrghatamas Āucāthya; to Dyāvāprthivyaū)
 pra dyāvā yajñāḥ prthivī ṛtāvṛdhā mahī stuṣe vidatheṣu pracetasā,
 devebhir ye devaput্রে sudaṇsasetthā dhiyā vāryāni prabhūṣataḥ.
 7.53.1 (Vasiṣṭha; to Dyāvāprthivyaū)
 pra dyāvā yajñāḥ prthivī namobhiḥ sabādha īle brhatī yajatre,
 te cid dhi pūrve kavayo gr̥ṇantaḥ puro mahī dadhire devaput্রে.

In this instance the characteristic repeated pāda is of itself sufficient to show that borrowing has taken place; yet the additional repeated words mahī and devaput্রে make it still clearer that one stanza depends directly upon the other.

While the critical value of the repeated pādas is in general superficially evident, that of the extra words at times illumines problems of more considerable difficulty. Thus in the case of 6.23.3 : 6.44.15, where the words kīri and kārū interpret each other under the stimulus of the repeated pāda. Both words in the light of the parallel mean 'poet'. I prefer to trust to this parallelism, rather than to the learned and ingenious theories of Ludwig and Pischel, who assume for kīri the meaning 'wretched'. See my discussion under 6.23.3.

Here follows a choice list of the remaining correspondences with the extra words in square brackets; I repeat that this list approximates the preceding class at more than one point:

- 1.2.7, varuṇaṁ ca riçādasam [mītraṁ huve] : 5.64.1, varuṇaṁ vo riçādasam [mītraṁ havāmahe]
 1.9.6, tuvidyumnā yaçasvataḥ [rāye] : 3.16.6, tuvidyumna yaçasvatā [rāyā]

- 1.10.10: 5.35.3, vṛṣantamasya hūmahe [ūtim, and avaḥ]
 1.13.7: 1.142.7, naktoṣasā supeṇasā [barhīr āsade, and sīdataim barhīh]
 1.14.12: 5.56.6, yukṣvā (5.56.6, yuṅgdhvān) hy aruṣī rathe [rohitah]
 1.16.4: 3.42.1, upa naḥ sutam ā gahi [haribhīr indra, and indra . . . haribhyām]
 1.22.2: 1.23.2, ubhā devā divispṛā [havāmahe]
 1.25.11: 8.6.29, cikitvān abhi (8.6.29, ava) paṇyati [ataḥ]
 1.30.9: 8.69.18, anu pratna-yāukasah [pūrvam, and pūrvam]
 1.32.3: 2.15.1, trikadrūkeṣv apibat sutasya [ahan . . . ahinām, and ahim . . . jaghāna]
 1.46.2: 8.8.12, manotarā rayiṇām [vasuvidā, and purūvasā]
 1.48.8: 7.81.1, jyotiṣ kṛnoti sūnari [duhitā divaḥ]
 1.54.11: 10.61.22, iakṣā ca no maghonaḥ pāhi sūrin [rāye]
 1.62.2: 9.97.39, yenā naḥ pūrve pitarah padajūh [gūh]
 1.73.10: 4.2.20, etā te agna ucathāni vedah [jūṣṭāni santu, and tā jūṣasva]
 1.77.1: 4.2.1, yo martyeṣv amṛta rīvā [hotā yaṣṭhah]
 1.78.1: 4.32.9, abhi tvā gotamā girā [nonumah, and anūṣata]
 1.91.8: 10.25.7, tvam naḥ soma viṇvataḥ [rakṣa, and gopāh]
 1.91.13: 8.92.12, gāvo na yavaseṣv ā [rārandhi, and raṇayāmasi]
 1.91.17: 9.67.28, soma viṇvebhīr anūbhīh [pyāyasva]
 1.104.1: 7.24.1, yonīṣ ta indra niṣade (7.24.1, sadane) akāri [tam ā]
 1.112.5: 1.118.6, ud vandanam āiayataim svar dṛṇe (1.118.6, āirataim daṇsanabhih) [rebham]
 1.113.14^d: 4.14.3^d, oṣā yāti (4.14.3, uṣā lyate) suyuṣā rathe [prabodhayanti]
 1.113.16: 8.8.11, aganma yatra pratiranta āyuh [tamah, and tamīṣeṭh]
 1.117.21: 7.5.6, uru jyotiṣ cakrathur (7.5.6, jyotiṣ janayann) āryāya [da-yum, and dasyun]
 1.176.3: 6.45.8, yasya viṇvāni hastayoḥ [vasu, and vasūni]
 1.186.3: 8.84.1, preṣṭham vo atithim gr̥ṇiṣe (8.84.1, stuge) [agnim]
 2.4.2: 10.46.2, imam vidhanto apāni sadhasthe [bhṛgavaḥ]
 2.12.14: 2.20.3, yaḥ ṇṇasantam yaḥ ṇṇamānam ūti [pacantam]
 2.14.2: 2.37.1, tasmā etam bharata tadvaṇya (2.37.1, tadvaṇo dadih) [adhvaryavaḥ]
 2.36.5: 10.116.7, tubhyam suto maghavan tubhyam abhṛtaḥ (10.116.7, pakvaḥ) [piba]
 3.10.3: 7.14.1, samidhā jātavedaso [dadāṇati, and dāṇema]
 3.20.5: 10.101.1, dadhikrām agnim ūsasam ca devim [huvo, and hvaya]
 3.31.8: 10.111.5, viṇvā veda janimā (10.111.5, savanā) hanti ṇṇamam [pratimānam]
 3.43.6: 6.44.19, ā tvā brhanto (6.44.19, vṛṣaṇo) yujānāḥ [vahanu]
 3.50.2: 7.29.1, pibā tv asya suṣutasya cāroḥ [harayaḥ, and harivaḥ]
 3.51.10: 8.1.26, pibā tv asya girvaṇah [sutam, and sutasya]
 3.53.7: 10.67.2, divas putrasyaśurasya vīrāḥ [āṅgirasah]
 4.1.3: 8.27.3, marutsu viṇvabhānuṣu [varuṇe, and varuṇa]
 4.5.4: 10.89.8, pra ye minanti varuṇasya dhāma . . . [mitrasya], and, pra ye mitrasya varuṇasya dhāma . . . [minanti]
 4.18.11: 8.100.12, sakhe viṣṇo vitarān vi kramasva [vṛtram . . . hanīṣyan, and hanāva vṛtram]
 4.32.8: 8.14.4, yad dītsasi stuto magham [na tvā varanto, and, na te vartāsti]
 4.32.11: 8.99.2, sutesv indra girvaṇah [vedhasah]
 5.9.4: 6.2.9, agne paṇur na yavase [vanā]
 5.9.7: 5.23.2, rayim sahasva ā bhara [vājasva]
 5.40.1: 8.21.3, somam somapate piba [ā yāhi]
 5.41.6: 10.64.7, pra vo vāyuni rathayujam kṛṇudhvam . . . [purandhīm], and, pra vo vāyuni rathayujam purandhim . . . [kṛṇudhvam]
 5.55.9: 6.51.5, asmabhyam ṇṇarma bahulaḥ vi yantana (6.51.5, yanta) [mṛtatā naḥ]
 5.67.2: 9.64.20, ā yad yonim hiranyayam [sadathah, and sīdati]
 6.15.3: 6.16.33, bharadvājāya saprathah [chardir yacha, and ṇṇarma yacha]
 6.44.5: 8.93.12, devī ṇṇamam saparyataḥ [rodasi]
 6.45.32: 6.48.3, sadyo dānāya mānhate [sahasrīm, and sahasram]
 6.48.3: 7.5.4, ajasreṇa ṇṇciṣā ṇṇṇucac chuce (7.5.4, ṇṇciṣā ṇṇṇucānah) [vibhāsi, and bhāśā]

511] *Unconnected Pādas in the same Pair of Hymns*

- 6.72.2 : 10.62.3, aprathataṁ (10.62.3, aprathayan) pṛthivīm mātaraṁ vi [ut sūryaṁ nayathaḥ, and sūryaṁ ārohayān]
 7.10.5 : 10.46.4, mandraṁ hotāraṁ uciḥ yaviṣṭham (10.46.4, namobhiḥ) [adhvareṣu, and adhvarāṇām]
 7.15.8 : 8.19.7, suvīras tvam asmayuḥ [svagnayaḥ]
 7.32.8 : 9.30.6 = 9.51.2, somam indrāya vajriṇe [sunota]
 7.35.14 : 10.53.5, gojātā uta ye yajñīyāsaḥ [juṣanta, and juṣantām]
 8.11.6 : 10.141.3, agniṁ gīrbhir havāmahe [avase]
 8.19.17 : 8.43.30, te gheda agne svādhyāḥ [nṛcakṣasaḥ, and nṛcakṣasaḥ]
 8.23.22 : 8.60.2, agniṁ yajñeṣu pūrvyam [srug eti, and srucaḥ caranti]
 8.24.8 : 8.50 (Vāl. 2).9, vidyāma çūra navyasaḥ [vaso]
 8.33.3 : 8.88.2, makṣū gomantam imahe [vājam . . . sahasriṇam]
 9.4.1 : 9.9.9, pavamāna mahi çravaḥ [sanā]
 9.15.8 : 9.61.7, etam u tyāṁ daça kṣipāḥ [mrjanti]
 9.17.7 : 9.63.20, dhībhir viprā avasyavaḥ [mrjanti]
 9.26.6 : 9.53.4, indav (9.53.4, indum) indrāya matsaram [hinvanti]
 9.45.5 : 9.106.11, vane kṛiṇantam atyavim [sam asvaran]
 9.50.3 : 9.67.9, pavamānaṁ madhuçutam [hinvanti]
 9.62.4 : 9.82.1, çyeno na yonim āsadat (9.82.1, yonim gṛtavantam āsadam) [asāvy aṇçuḥ, and asāvi somaḥ]
 9.64.22 : 9.108.1 : 9.108.15, pavaṣva madhumattamaḥ [indrāyendo, and indrāya soma]
 9.65.14 : 9.106.7, indo dhārābhir ojaṣā [ā kalaçāḥ, and ā kalaçam]
 9.67.4 : 9.107.10, tiro vārāṇy avyayā [hariḥ]
 9.72.7 : 9.86.8, nābhā pṛthivyā dharuṇo maho divaḥ [apām ūrmāu sindhuṣu, and apām ūrmim . . . sindhuṣu]
 9.76.1 : 9.77.5, dhartā (9.77.5, cakrir) divaḥ pavate kṛtyo rasaḥ [atyō na]
 9.76.5 : 9.96.20, vṛṣeva yūthā parī koçam arṣasī (9.96.20, arṣan) [kanikradat]
 9.76.5 : 9.97.32, sa indrāya pavase matsarintamaḥ (9.97.32, matsaravān) [kanikradat]
 9.103.2 : 9.107.22, gobhir aṇjāno arṣati (9.107.22, arṣasi) [vārāṇy avyayā and vāre avyaye]
 10.133.4 : 10.134.2, adhaspadaṁ tam im kṛdhi [yo na . . . ādideçati, and yo asmān ādideçati]
 Of. also under 1.7.3 ; 14.6 ; 22.18 ; 30.18, 19 ; 64.12 ; 74.3 ; 81.9 ; 84.3 ; 95.8 ; 102.4 ; 105.14 ; 113.7 ; 117.2 ; 128.6 ; 130.1 ; 132.5 ; 134.6 ; 135.6 ; 143.2 ; 174.5 ; 2.18.3, 7 ; 38.1 ; 40.5 ; 41.2 ; 3.2.10 ; 10.2 ; 11.8 ; 31.21 ; 32.7, 11 ; 35.1 ; 52.3 ; 41.15 ; 4.5 ; 9.5 ; 11.5 ; 33.3 ; 42.5 ; 5.32.7 ; 51.5 ; 67.4 ; 86.2, 6 ; 6.15.7 ; 44.21 ; 45.10, 30 ; 46.4 ; 50.13 ; 59.10 ; 7.35.15 ; 44.1 ; 8.5.15, 37 ; 7.22 ; 12.5 ; 15.1 ; 19.8 ; 46.8 ; 47.18 ; 49.1 ; 95.3 ; 102.9 ; 9.6.5 ; 23.1 ; 35.2 ; 60.3 ; 64.22 ; 10.4.7 ; 20.10 ; 45.2 ; 64.6.

9. Two or more Unconnected Pādas recurrent in the same Pair of Hymns or in a Pair of Adjacent Hymns

Two or more unconnected pādas in one hymn are repeated as unconnected pādas either in one other hymn, or in two other hymns which are contiguous. These cases are so noteworthy as to deserve grouping by themselves. They are sometimes of interest for critical questions, especially questions relating to the arrangement of the hymns in our redaction of the RV. Or, they may turn out to be so after the other factors of the problem are understood. Thus, as an extreme instance, hymn 8.8 has one distich and three unconnected pādas in common with 8.87, where they occur, likewise unconnected. The coincidence is the more noteworthy because the hymn following after 8.8 has a pāda (8.9.14^c) identical with 8.8.2^a which also recurs at 8.87.5^a. Observe that 8.8 and 8.9 frequently mention the poet Vatsa (8.8.11, 15, 19 ; 8.9.1, 6, 15).

The hymns mentioned above as 'contiguous' are usually ascribed to the same author. Some of these correspondences thus fall into line with facts of historic tradition: such are the correspondences of the Praskaṇva-hymns (1.44-50) with the Kāṇva hymns of book 8. Others are obscure. Yet others are perhaps accidental, or simply due (as in the ninth or Pavamāṇa book) to the all-pervading and intrinsic sameness of the contents:

1.12.4 ^c : 8.44.14 ^c	1.79.4 ^b : 7.15.11 ^b
1.12.12 ^a : 8.44.14 ^b	1.79.12 ^b : 7.15.10 ^c
1.13.2 ^a : 1.142.2 ^b	1.113.7 ^a : 1.124.3 ^a
1.13.6 ^a : 1.142.6 ^a	1.113.7 ^d : 1.123.13 ^c
1.13.6 ^b : 1.142.6 ^d	1.113.15 ^d : 1.124.2 ^{c1}
1.13.7 ^a : 1.142.7 ^b	1.116.7 ^a : 1.117.7 ^a
1.13.8 ^b : 1.142.8 ^b : 1	1.116.7 ^d : 1.117.6 ^d
1.13.8 ^c : 1.142.8 ^c : 1	1.116.16 ^a : 1.117.17 ^{a4}
1.14.3 ^c : 6.16.24 ^c	1.117.20 ^d : 10.39.7 ^b
1.14.6 ^c : 6.16.44 ^c	1.118.9 ^a : 10.39.10 ^{a8}
1.14.11 ^a : 6.16.9 ^a	1.127.2 ^c : 8.60.3 ^d
1.16.3 ^c : 3.42.4 ^a	1.127.2 ^c : 8.60.17 ^d
1.16.4 ^a : 3.42.1 ^a	1.142.4 ^{ab} : 5.5.3 ^{ab}
1.21.3 ^b : 6.60.14 ^d	1.142.7 ^c : 5.5.6 ^{b6}
1.21.4 ^b : 6.60.9 ^b	1.174.2 ^b : 6.20.10 ^c
1.22.1 ^c : 1.23.2 ^c : 4	1.174.9: 6.20.12
1.22.2 ^b : 1.23.2 ^a	1.183.3 ^d : 1.184.5 ^c
1.23.3 ^b : 4.49.3 ^c	1.183.6: 1.184.6 ¹
1.23.7 ^a : 8.76.6 ^b	1.183.4 ^d : 3.58.5 ^d
1.37.12 ^a : 8.7.11 ^a	1.183.6 ^c : 3.58.5 ^c
1.38.1 ^a : 8.7.31 ^a	3.2.2 ^a : 5.4.2 ^a
1.39.5 ^a : 8.7.4 ^b	3.2.10 ^a : 5.4.3 ^a
1.39.6 ^b : 8.7.28 ^{b2}	3.9.6 ^b : 10.118.5 ^a
1.45.4 ^b : 8.8.18 ^b : 87	3.10.2 ^c : 10.118.7 ^c
1.46.2 ^b : 8.8.12 ^b	3.30.13 ^d : 3.32.8 ^a : 1
1.47.2 ^b : 8.8.11 ^b , 14 ^d	3.30.21 ^d : 3.31.24 ^{d8}
1.47.3 ^b : 8.87.5 ^d	3.37.11 ^a : 3.40.8 ^a
1.47.5 ^d : 8.87.5 ^d	3.37.11 ^d : 3.40.9 ^c
1.47.7 ^{ab} : 8.8.14 ^{ab}	4.13.2 ^a : 4.14.2 ^a
1.47.8 ^d : 8.87.2 ^b	4.13.5: 4.14.5
1.47.9 ^b : 8.8.2 ^b	4.46.4 ^{ac} : 8.5.29 ^{ac}
1.48.14 ^{ab} : 8.8.6 ^{ab}	4.46.5 ^a : 8.5.2 ^a
1.49.1 ^b : 8.8.7 ^{bs}	5.41.8 ^d : 5.42.16 ^b
1.48.1 ^b : 7.81.1 ^d	5.42.16 ^{cd} : 5.43.15 ^{cd}
1.48.8 ^d : 7.81.6 ^d	5.42.17: 5.43.16
1.48.13 ^b : 4.52.5 ^a	5.42.18: 5.43.17
1.48.14 ^d : 4.52.7 ^a	5.75.2 ^c : 8.8.1 ^c

¹ All are Āpri stanzas.

² Correspondences in Kāṇva hymns.

³ Bunched correspondences of Praskaṇva Kāṇva hymns with Kāṇva hymns of the eighth book; note the additional correspondences between 8.8 and 8.87, below.

⁴ Correspondences in two similar Āpvin hymns; see p. 18.

⁵ Correspondences in related Āpvin hymns.

⁶ Āpri stanzas.

⁷ Correspondences in connected Agastya hymns.

⁸ All Viçvāmītra hymns.

513] *Unconnected Pādas recurrent in the same Pair of Hymns*

5.75.3 ^b : 8.8.1 ^b	8.23.27 ^a : 8.60.14 ^d
5.86.2 ^d : 6.60.14 ^d	8.43.11 ^c : 8.44.27 ^c
5.86.4 ^b : 6.60.5 ^b	8.43.24 ^c : 8.44.6 ^c
6.44.10 ^d : 8.80.3 ^a	8.46.6 ^c : 8.53 (Vāl. 5).1 ^d
6.45.17 ^c : 8.80.2 ^c	8.46.9 ^d : 8.51 (Vāl. 3).5 ^d
6.45.25 ^c : 8.95.1 ^d	8.50 (Vāl. 2).7 ^d : 10.63.8 ^b
6.45.33 ^{ab} : 8.94.3 ^{ab}	8.50 (Vāl. 2).13 ^c : 10.64.10 ^b
6.50.7 ^d : 7.60.2 ^c	8.51 (Vāl. 3).6 ^{cd} : 8.61.14 ^{cd}
6.51.2 ^c : 7.60.2 ^d	8.52 (Vāl. 4).6 ^{cd} : 8.61.10 ^{cd}
6.50.7 ^d : 10.63.8 ^b	8.60.2 ^d : 8.102.10 ^c
6.50.13 ^c : 10.64.10 ^b	8.60.19 ^b : 8.102.16 ^b
6.51.5 ^c : 10.63.17 ^b = 10.64.17 ^b	8.97.5 ^b : 9.12.6 ^b
6.52.7 ^a : 2.41.7 ^a	8.97.11 ^b : 9.12.2 ^c
6.52.7 ^b : 2.41.13 ^b	9.3.9 ^a : 9.42.2 ^a
7.15.6 ^c : 8.19.21 ^c	9.3.10 ^c : 9.42.2 ^c
7.15.8 ^c : 8.19.7 ^c	9.4.1 ^b : 9.100.8 ^a
7.15.13 ^b : 8.44.11 ^b	9.4.7 ^b : 9.100.2 ^b
7.16.1 ^b : 8.44.13 ^a	9.4.9 ^b : 9.100.7 ^d
7.63.5 ^c : 7.65.1 ^a : 7.66.7 ^a	9.6.5 ^c : 9.106.11 ^b
7.64.5 : 7.65.5 ¹	9.6.7 ^b : 9.106.2 ^b
7.70.7 = 7.71.6 : 7.73.3 ^b	9.7.3 ^b : 9.107.22 ^b
7.72.5 = 7.73.5	9.7.6 ^a : 9.107.6 ^b
7.73.4 ^d : 7.74.3 ^d ¹	9.13.1 ^a : 9.42.5 ^c
8.4.1 ^{ab} : 8.65.1 ^{ab}	9.13.3 ^{ab} : 9.42.3 ^{bc}
8.4.12 ^d : 8.64.10 ^c	9.13.4 ^b : 9.42.6 ^c
8.5.4 ^b : 8.8.12 ^a	9.30.1 ^c : 9.64.25 ^b
8.5.11 ^{bc} : 8.8.1 ^{cd}	9.30.5 ^c : 9.64.12 ^c
8.5.30 ^c : 8.8.6 ^d	9.30.5 ^b : 9.50.3 ^b
8.5.5 ^c : 8.22.3 ^d	9.30.5 ^c : 9.50.5 ^c
8.5.28 ^{ab} : 8.22.5 ^{ab}	9.33.2 ^{bc} : 9.63.14 ^{bc}
8.5.17 ^a : 8.6.37 ^b	9.33.6 ^c : 9.63.1 ^a
8.5.37 ^c : 8.6.47 ^b	9.44.3 ^b : 9.61.8 ^b
8.6.6 ^b : 8.93.3 ^d	9.44.5 ^a : 9.61.9 ^a
8.6.25 ^c : 8.93.28 ^{c-30} ^c	9.45.1 ^c : 9.64.12 ^c
8.6.35 ^b : 8.92.22 ^b	9.45.3 ^c : 9.64.3 ^c
8.6.6 ^b : 8.76.2 ^b	9.61.4 ^c : 9.65.9 ^c
8.6.38 ^a : 8.76.11 ^a	9.61.21 ^c : 9.65.19 ^c
8.6.13 ^b : 8.7.23 ^a	9.62.1 ^b : 9.67.7 ^b
8.6.26 ^a : 8.7.2 ^a	9.62.30 ^c : 9.67.19 ^c
8.8.1 ^a : 8.87.3 ^a	9.62.12 ^a : 9.63.1 ^a
8.8.1 ^c : 8.87.5 ^c (part)	9.62.12 ^b : 9.63.12 ^b
8.8.2 ^a } : 8.87.5 ^a	9.62.25 ^c : 9.63.25 ^c
8.9.14 ^a } : 8.87.5 ^a	9.62.12 ^a : 9.65.21 ^c
8.8.28 ^{ab} : 8.87.3 ^{ab}	9.62.24 ^c : 9.65.25 ^b
8.12.11 ^b : 8.53 (Vāl. 5).6 ^d	9.63.1 ^a : 9.65.21 ^c
8.12.28 ^b : 8.53 (Vāl. 5).2 ^d	9.63.8 ^{bc} : 9.65.16 ^{bc}
8.13.14 ^b : 8.92.30 ^c	9.63.16 ^{bc} : 9.64.12 ^{ab}
8.13.18 = 8.92.21	9.63.23 ^c : 9.64.27 ^c
8.22.8 ^c : 4.47.3 ^d	9.63.17 ^a : 9.107.17 ^d
8.22.8 ^d : 4.46.6 ^c	9.63.25 ^a : 9.107.25 ^a
8.23.7 ^b : 8.60.17 ^d	9.63.28 ^a : 9.107.4 ^a
8.23.22 ^b : 8.60.2 ^d	9.63.19 ^a : 9.67.16 ^b

¹ All Vasiṣṭha hymns.

9.63.29^{bc} : 9.67.3^{bc}
 9.65.13^b : 9.106.5^b
 9.65.14^b : 9.106.7^b
 9.65.25^a : 9.106.13^a
 9.68.8^b : 9.86.17^c
 9.68.9^b : 9.86.9^d
 9.72.4^d : 9.86.13^d
 9.72.7^a : 9.86.8^d
 9.72.8^a : 9.107.24^a
 9.72.8^d : 9.107.21^c

9.76.5^a : 9.96.20^c
 9.76.5^c : 9.97.32^c
 9.85.12^a : 10.123.7^a
 9.85.12^b : 10.123.8^c
 9.106.2^b : 9.107.17^a
 9.106.12^b : 9.107.11^b
 10.65.15 = 10.66.15
 10.65.1^c : 10.66.4^b
 10.65.9^c : 10.66.4^c

10. Stanzas containing Four or Three or Two Pādas Repeated in Different Places

In this final paragraph on the topical distribution of the stanzas we are concerned with the question of how many units of repetition occur in any single stanza. There are, of course, many stanzas which contain but one single pāda repeated elsewhere. This may, perhaps, be regarded as the normal aspect of repetition. But there are also a surprisingly large number of stanzas which contain two, three, or even four single verses, or verse-pairs and single verses, each of which is repeated in a different place in the rest of the collection. What we may call the tessellation of the RV. comes to the surface by the aid of these counts in a manner which nothing else shows so well. In a few stanzas of four pādas each pāda reappears in a different place. Quite frequently three pādas, or a verse-pair and one other pāda, are repeated in three or two different places. The climax of this tessellation is seen in the statement that more than 300 stanzas repeat two of their pādas in different places.

Such repeated lines do not always fit equally well in their different surroundings. As a general principle the stanzas which are most variegated are least likely to be original. Numerous pādas fit aptly in one connexion but hang rather loosely in another (anacoluthon and parenthesis). The future student of the RV. will necessarily regard each stanza from this point of view; it is a sort of preliminary test of the character of each stanza, well calculated to join indications of language, style, and metre in the final critical appraisal of the quality and relative age of both stanzas and hymns.

It has seemed advisable to furnish the means for the convenient synopsis of these interrelations. This is done here under four heads which require no further commentary. Whenever the repeated units are varied in any way this is indicated by (v):

10a. Stanzas of which all the Verse-Units are Repeated in Different Places

1.4.10^{ab} : 8.32.13^{ab};—1.4.10^c : 1.5.4^c
 1.5.2^a : 6.45.29^a;—1.5.2^b : 1.24.3^b;—1.5.2^c : 8.45.29^c
 1.47.8^{ab} : 8.44.14^{cd} (v);—1.47.8^c : 1.92.3^c (v);—1.47.8^d : 8.87.2^b

515] *Stanzas containing Pādas (4, 3) Repeated in different places*

3.10.9^{ab}: 1.22.21^{ab} (v);—3.10.9^c: 4.8.1^b (v), &c.
 5.71.3^a: 1.16.4^a, &c. (v);—5.71.3^b: 8.47.1^b (v); 5.71.3^c: 1.22.1^c, &c.
 8.8.1^a: 8.8.18^a, &c. (v);—8.8.1^b: 5.75.3^b, &c.;—8.8.1^c: 1.92.18^b, &c. (v);—8.8.1^d: 6.60.15^d, &c. (v)
 8.8.6^{ab}: 1.48.14^{ab} (v);—8.8.6^c: 8.35.22^{c-24};—8.8.6^d: 8.5.30^c
 8.8.14^{ab}: 1.47.7^{ab} (v);—8.8.14^{cd}: 8.8.11^{ab}, &c.
 8.13.12^a: 8.68.1^d;—8.13.12^b: 5.86.6^e;—8.13.12^c: 7.81.6^a
 8.18.3^{ab}: 4.55.10^{ab};—8.18.3^c: 10.126.7^c (v)
 8.51 (Vāl. 3).6^{ab}: 8.52 (Vāl. 4).6^{ab} (v);—8.51 (Vāl. 3).6^{cd}: 8.61.14^{cd}, &c.
 8.52 (Vāl. 4).6^{ab}: 8.51 (Vāl. 3).6^{ab} (v);—8.52 (Vāl. 4).6^{cd}: 8.61.10^{cd}
 8.67.4^{ab}: 8.47.1^{ab} (v);—8.67.4^c: 8.26.21^c
 8.87.7^a: 8.8.2^a, &c.;—8.87.7^b: 8.13.11^b;—8.87.7^c: 1.92.18^b, &c.;—8.87.7^d: 1.47.3^b, &c.
 8.94.3^{ab}: 6.45.33^{ab};—8.94.3^c: 1.23.10^c, &c.
 8.98.3^{ab}: 10.170.4^{ab};—8.98.3^c: 8.89.2^c
 9.23.4^{ab}: 9.107.14^{ab};—9.23.4^c: 9.36.2^c
 9.63.17^a: 9.107.17^d;—9.63.17^{bc}: 9.53.4^{bc}, &c.
 9.64.12^{ab}: 9.63.16^{bc} (v);—9.64.12^c: 9.30.5^c, &c.
 9.65.24^a: 2.6.5^a;—9.65.24^{bc}: 9.13.5^{bc}
 9.107.14^{ab}: 9.23.4^{ab};—9.107.14^c: 8.97.5^b, &c. (v);—9.107.14^d: 9.21.1^c

10b. Stanzas which Repeat Three out of more Pādas in Different Places

1.40.4^a: 5.34.7^b;—1.40.4^b: 8.103.5, &c.—1.40.4^d: 3.9.1^d
 1.47.3^b: 1.45.5^d, &c.—1.47.3^c: 1.47.6^a;—1.47.3^d: 4.46.5^b
 1.47.9^a: 8.22.5^d;—1.47.9^b: 8.8.2^b, &c.—1.47.9^d: 8.85.1^{c-9}
 1.137.2^b: 1.5.5^c, &c.—1.137.2^c: 1.47.7^d, &c.—1.137.2^e: 9.17.8^c
 1.142.7^b: 1.13.7^a;—1.142.7^c: 5.5.6^b, &c.—1.142.7^d: 8.87.4^b (v)
 1.183.6^a: 1.93.6^a, &c.;—1.183.6^c: 3.58.5^c;—1.183.6^d: 1.165.15^d ff.
 3.9.1^b: 5.22.3^b, &c.;—3.9.1^c: 8.19.4^a (v);—3.9.1^d: 1.40.4^d
 4.14.2^a: 4.6.2^c (v), &c.;—4.14.2^b: 1.92.4^c (v);—4.14.2^c: 1.115.1^c
 5.35.6^a: 8.6.37^a;—5.35.6^b: 5.23.3^b, &c. (v);—5.35.6^d: 8.6.37^c &c. (v)
 5.86.4^a: 5.66.3^a;—5.86.4^b: 6.60.5^b;—5.86.4^c: 6.45.5^b (v)
 7.23.6^a: 9.97.4^d (v);—7.23.6^b: 6.50.15^b (v);—7.23.6^c: 1.190.8^c
 7.60.4^a: 4.45.2^a (v);—7.60.4^b: 5.45.10^a;—7.60.4^d: 1.186.2^b
 8.5.17^a: 5.23.3^b, &c. (v);—8.5.17^b: 1.14.5^c;—8.5.17^c: 1.47.4^d
 8.5.28^a: 4.46.4^a;—8.5.28^b: 8.22.5^b;—8.5.28^c: 4.46.4^c
 8.6.37^a: 5.35.6^a;—8.6.37^b: 5.23.3^b, &c. (v);—8.6.37^c: 5.35.6^d, &c. (v)
 8.8.18^a: 8.73.3^a, &c. (v);—8.8.18^b: 1.45.4^b, &c.;—8.8.18^c: 1.1.8^a, &c. (v)
 8.47.9^b: 6.75.12^d, &c.;—8.47.9^c: 10.36.3^b (v);—8.47.9^d: 1.136.2^a
 8.85.1^a: 1.183.5^d (v);—8.85.1^b: 5.75.3^b, &c.;—8.85.1^c: 1.47.9^d
 9.38.2^a: 9.32.2^a (v);—9.38.2^b: 9.26.5^b, &c.;—9.38.2^c: 9.32.2^c, &c.
 9.42.2^a: 9.3.9^a (v);—9.42.2^b: 9.65.2^b;—9.42.2^c: 9.3.10^c
 9.50.3^a: 9.7.6^a, &c. (v);—9.50.3^b: 9.26.5^b, &c.;—9.50.3^c: 9.67.9^b
 9.64.25^a: 9.16.8^a;—9.64.25^b: 9.30.1^c (v);—9.64.25^c: 9.98.1^c
 9.65.13^a: 8.6.23^a (v);—9.65.13^b: 9.106.5^b;—9.65.13^c: 9.46.5^c
 9.100.5^b: 9.29.4^b, &c.;—9.100.5^c: 9.1.1^c;—9.100.5^d: 10.85.17^b
 9.108.16^a: 9.70.9^b;—9.108.16^b: 8.6.35^b, &c.;—9.108.16^d: 9.86.35^d (v)
 10.67.12^a: 10.111.4^c;—10.67.12^b: 4.28.1^c;—10.67.12^d: 1.31.8^d, &c.

10 c. Stanzas which Repeat One Distich and One Other Pāda in Two Different Places, but contain in addition One Unrepeated Pāda

1.4.10^{ab} : 8.32.13^{ab} ;—1.4.10^c : 1.5.4^c
 1.47.7^{ab} : 8.8.14^{ab} ;—1.47.7^d : 1.137.2^c, &c.
 1.48.14^{ab} : 8.8.16^{ab} ;—1.48.14^d : 4.52.7^c
 1.124.2^a : 1.92.12^c (v) ;—1.124.2^{cd} : 1.113.15^{cd} (v)
 1.124.3^a : 1.113.7^a ;—1.124.3^{cd} : 5.80.4^{cd}
 1.142.8^{bc} : 1.13.8^{bc}, &c. ;—1.142.8^d : 2.41.20^b, &c.
 1.157.4^a : 1.92.17^c ;—1.157.4^{cd} : 1.34.11^{cd}
 3.1.21^a : 3.1.20^d ;—3.1.21^{cd} : 3.59.4^{cd}, &c.
 4.47.2^{ab} : 5.51.6^{ab} (v) ;—4.47.2^d : 8.32.23^c
 5.42.16^b : 5.41.8^d (v) ;—5.42.16^{cd} : 5.43.15^{cd}
 5.56.6^a : 1.14.12^b (v) ;—5.56.6^{cd} : 1.134.3^{bc} (v)
 6.47.13^{ab} : 3.1.21^{cd}, &c. (v) ;—6.47.13^d : 7.58.6^c, &c. (v)
 6.60.14^{ab} : 8.73.14^{ab} ;—6.60.14^d : 1.23.3^b, &c.
 7.35.15^b : 10.65.14^b ;—7.35.15^{cd} : 10.65.15^{cd}, &c.
 7.59.2^a : 1.110.7^c ;—7.59.2^{cd} : 8.27.16^{ab}
 8.22.5^{ab} : 8.5.28^{ab} ;—8.22.5^d : 1.47.9^a
 8.27.16^{ab} : 7.59.2^{cd} ;—8.27.16^c : 6.70.3^c, &c.
 8.32.13^{ab} : 1.4.10^{ab} ;—8.32.13^c : 1.4.10^c, &c. (v)
 8.87.2^{ab} : 8.87.4^{ab}, &c. ;—8.87.2^c : 10.40.13^a
 8.94.3^{ab} : 6.45.33^{ab} ;—8.94.3^c : 1.23.10^b, &c.
 8.97.4^{ab} : 8.13.15^{ab} ;—8.97.4^d : 1.84.9^b
 9.68.10^a : 9.97.36^a ;—9.68.10^{cd} : 10.45.12^{cd}
 9.85.12^a : 10.124.7^a ;—9.85.12^c : 10.123.5^c (v) ;—9.85.12^d : 9.75.4^b
 9.99.5^b : 9.24.3^c ;—9.99.8^{cd} : 9.63.2^{bc}
 10.53.5^b : 7.35.14^d ;—10.53.5^{cd} : 7.104.23^{cd}
 10.89.17^b : 1.4.3^b (v) ;—10.89.17^{cd} : 6.25.9^{cd} (v)
 10.123.7^a : 9.85.12^a ;—10.123.7^{cd} : 6.29.3^{cd} (v)
 10.131.7^{ab} : 3.1.21^{cd}, &c. (v) ;—10.131.7^d : 7.58.6^c, &c. (v)

10 d. Stanzas which Repeat Two Pādas in Two Different Places

1.2.7^a : 7.65.1^b (v) ;—1.2.7^b : 5.64.1^a (v)
 1.5.5^b : 8.93.22^b (v) ;—1.5.5^c : 1.137.2^b, &c.
 1.10.7^b : 3.40.6^c ;—1.10.7^d : 8.64.1^c
 1.10.8^b : 1.176.1^c (v) ;—1.10.8^b : 8.40.10^a (v), &c.
 1.11.8^a : 8.76.1^b ;—1.11.8^b : 6.60.7^b
 1.12.1^b : 1.36.1^b, &c. ;—1.12.1^c : 1.44.7^c
 1.12.4^b : 1.74.7^c, &c. ;—1.12.4^c : 5.26.5^c, &c.
 1.12.10^a : 3.10.8^a (v) ;—1.12.10^b : 1.12.3^a, &c.
 1.12.11^a : 8.24.3^a, &c. ;—1.12.11^c : 9.61.6^b
 1.12.12^a : 8.44.14^b, &c. ;—1.12.12^c : 8.43.16^c
 1.13.7^a : 1.142.7^b ;—1.13.7^c : 8.65.6^a, &c.
 1.14.3^a : 10.141.4^a ;—1.14.3^c : 6.16.24^b
 1.14.11^a : 6.16.9^a ;—1.14.3^c : 1.26.1^c
 1.15.7^a : 1.96.4^a (v) ;—1.15.7^c : 5.21.3^d, &c.
 1.16.3^b : 8.3.5^b ;—1.16.3^c : 3.42.4^a, &c.
 1.21.3^b : 5.86.2^a ;—1.21.3^c : 4.49.3^c

517] *Stanzas containing two Pādas Repeated in different places*

- 1.22.1^b: 5.75.7^a, &c.;—1.22.1^c: 1.23.1^c, &c.
 1.23.2^a: 1.22.2^b;—1.23.2^c: 1.22.1^c, &c.
 1.26.4^b: 1.41.1^b, &c.;—1.26.4^a: 9.64.29^g (v)
 1.34.14^a: 1.174.5^a (v);—1.33.14^b: 6.26.4^b (v)
 1.39.5^a: 8.7.4^b;—1.39.5^d: 5.26.9, &c.
 1.41.2^b: 5.52.4^d, &c.;—1.41.2^c: 8.27.16^d (v), &c.
 1.45.4^b: 8.8.18^b, &c.;—1.45.4^c: 1.1.8 (v), &c.
 1.48.8^b: 7.81.1^d;—1.48.8^d: 7.81.6^d
 1.58.7^b: 10.30.4^b (v);—1.58.7^d: 3.54.3^d
 1.72.1^b: 7.45.1^c;—1.72.1^c: 1.60.4^d
 1.78.1^a: 4.32.9^a;—1.78.1^b: 6.16.29^c, &c.
 1.81.9^b: 5.5.6^b, &c.;—1.81.9^c: 8.45.15^c (v)
 1.84.7^b: 9.98.4^b;—1.84.7^c: 1.7.8^c (v)
 1.86.4^b: 8.76.9^b (v);—1.86.4^c: 4.49.1^c
 1.91.10^a: 1.26.10^b, &c.;—1.91.10^b: 10.150.2^b
 1.92.13^b: 4.55.9^c;—1.92.13^c: 9.74.5^d
 1.98.2^a: 7.5.2^a (v);—1.98.2^d: 10.87.1^d
 1.113.7^c: 1.124.3^a;—1.113.7^d: 1.123.13^c (v)
 1.115.1^c: 4.14.2^c;—1.115.1^d: 7.101.6^b (v)
 1.116.7^a: 1.117.7^a (v);—1.116.7^d: 1.117.6^d (v)
 1.117.25^a: 2.39.8^a (v);—1.117.25^d: 2.12.15^d, &c.
 1.118.1^b: 1.35.10^b;—1.118.1^d: 1.183.1^b (v)
 1.127.2^c: 8.60.3^d;—1.127.2^e: 8.23.7^b, &c.
 1.128.6^c: 8.19.1^c (v);—1.128.6^e: 8.39.6^d (v)
 1.128.8^a: 5.1.7^b (v), &c.;—1.128.8^b: 7.16.1^c (v)
 1.129.9^a: 4.31.12 (v), &c.;—1.129.9^f: 10.93.11^c (v)
 1.134.2^a: 2.11.11^b (v);—1.134.2^c: 3.13.2^b
 1.134.6^c: 4.47.2^b (v);—1.134.6^e: 8.6.19^b (v)
 1.135.2^a: 8.82.5^a (v);—1.135.2^f: 7.90.1^c (v)
 1.144.7^b: 8.74.7^c (v);—1.144.7^d: 10.64.11^a
 1.174.5^a: 1.33.14^a (v);—1.174.5^c: 4.16.12^d
 1.176.1^b: 9.2.1^c;—1.176.1^c: 1.10.8^b (v)
 1.183.4^c: 8.57(Vāl.9).4^a;—1.183.4^d: 3.58.5^d
 2.3.7^a: 3.4.7^a (v), &c.;—2.3.7^d: 3.29.4^b (v)
 2.8.6^c: 8.25.11^c (v);—2.8.6^d: 9.35.3^b
 2.11.11^a: 10.22.15^a;—2.11.11^b: 1.134.2^a (v)
 2.33.14^a: 6.28.7^d (v), &c.;—2.33.14^d: 1.114.6^d (v)
 2.41.8^a: 6.63.2^d (v);—2.41.8^c: 8.18.14^b (v)
 3.1.20^c: 3.30.2^c (v);—3.1.20^d: 3.1.21^a
 3.4.11^b: 10.15.10^b (v);—3.4.11^d: 10.70.11^d
 3.10.1^a: 8.44.19^a;—3.10.1^b: 10.134.1^d
 3.10.2^a: 10.21.7^a;—3.10.2^c: 10.118.7^c (v)
 3.24.3^b: 8.19.25^c, &c.;—3.24.3^c: 8.17.1^c
 3.29.4^b: 2.3.7^d (v);—3.29.4^d: 1.45.6^d
 3.36.7^a: 6.19.5^d (v);—3.36.7^b: 10.30.13^d (v)
 3.37.11^a: 3.40.8^a;—3.37.11^d: 3.40.9^c
 3.42.6^a: 8.45.13^a;—3.42.6^c: 8.75.16^c, &c.
 3.53.7^b: 10.67.2^b;—3.53.7^d: 7.103.10^d
 3.54.5^a: 10.129.6^a;—3.54.5^d: 10.114.2^d
 3.58.5^a: 1.183.6^c, &c.;—3.58.5^d: 1.183.4^d
 3.62.18^a: 7.96.3^c, &c.;—3.62.18^c: 1.47.3^b, &c.
 4.21.10^b: 1.63.7^d (v);—4.21.10^d: 5.57.7^d (v)
 4.24.3^b: 1.72.5^c (v);—4.24.3^d: 7.82.9^d (v)
 4.25.4^b: 6.52.5^b (v), &c.;—4.25.4^c: 5.37.1^d

4.32.5^b: 8.14.4^c;—4.32.8^c: 8.32.7^b (v)
 4.36.4^a: 4.35.2^d (v);—4.36.4^b: 1.161.7^a
 4.45.2^a: 7.60.4^a (v);—4.45.2^b: 4.14.4^b (v)
 4.46.5^a: 8.5.2^b;—4.46.5^b: 1.47.3^d
 4.49.3^b: 1.135.7^d, &c.;—4.49.3^c: 1.23.3^a
 4.50.6^b: 2.35.12^b;—4.50.6^d: 5.55.10^d, &c.
 4.55.9^a: 5.79.7^b;—4.55.9^c: 1.92.13^b
 4.55.10^a: 8.18.3^a;—4.55.10^b: 1.26.4^b, &c.
 5.4.2^a: 3.2.2^c (v);—5.4.2^d: 3.54.22^b, &c.
 5.9.7^b: 5.23.2^b;—5.9.7^c: 5.10.7^c, &c.
 5.20.3^a: 5.26.4^c, &c.;—5.20.3^d: 7.94.6^b, &c.
 5.21.3^a: 5.23.3^a (v), &c.;—5.21.3^b: 8.23.18^b
 5.23.3^a: 8.23.18^a, &c. (v);—5.23.3^b: 5.35.6^c, &c. (v)
 5.26.4^b: 5.51.1^c;—5.26.4^c: 5.20.3^a, &c.
 5.26.5^a: 8.14.3^b, &c.;—5.26.5^c: 1.12.4^c, &c.
 5.31.11^c: 1.121.13^b (v);—5.31.11^d: 4.20.3^b (v)
 5.35.1^a: 8.53(Väl. 5).7^a;—5.31.1^c: 7.94.7^b (v)
 5.35.6^a: 5.23.3^b, &c. (v);—5.35.6^d: 8.6.37^c, &c. (v)
 5.51.5^a: 6.16.10^a (v);—5.51.5^c: 7.90.1^d (v)
 5.51.7^a: 9.33.3^a (v), &c.;—5.51.7^b: 1.5.5^c, &c.
 5.52.4^b: 6.16.22^b;—5.52.4^d: 1.42.2^b, &c.
 5.55.9^b: 6.51.5^d;—5.55.9^c: 10.78.8^c (v)
 5.65.2^b: 8.101.2^b;—5.65.2^d: 5.67.4^b (v)
 5.67.2^a: 9.64.20^a;—5.67.2^c: 1.17.2^c
 5.67.3^b: 1.26.4^b, &c.;—5.67.3^d: 1.42.2^b, &c.
 5.67.4^b: 5.65.2^d (v);—5.67.4^d: 8.18.5^c (v)
 5.75.7^a: 1.22.1^b, &c.;—5.75.7^b: 5.78.1^b
 5.78.1^a: 1.22.1^b, &c.;—5.78.1^b: 5.75.7^b
 5.79.8^a: 8.5.9^a;—5.79.8^c: 1.47.7^d, &c.
 5.80.4^c: 1.124.3^a, &c. (v);—5.80.4^d: 1.124.3^d
 5.82.2^a: 5.17.1^a (v);—5.82.2^c: 8.93.11^b
 5.86.2^c: 7.15.2^a, &c. (v);—5.86.2^d: 1.21.3^b, &c.
 5.86.6^c: 8.12.4^b (v);—5.86.6^a: 8.13.12^b (v)
 6.1.12^c: 9.87.9^a (v);—6.1.12^d: 6.74.2^d
 6.15.3^b: 10.115.5^b;—6.15.3^c: 6.16.33^a
 6.15.15^a: 10.53.2^b (v);—6.15.15^c: 6.2.11^a, &c.
 6.16.9^a: 1.14.11^a;—6.16.9^b: 7.16.9^b
 6.16.29^b: 1.78.1^b, &c.;—6.16.29^c: 9.63.28^c
 6.16.44^b: 1.135.4^b (v);—6.16.44^c: 1.14.6^c
 6.16.46^c: 4.3.1^b;—6.16.46^d: 3.14.5^b, &c. (v)
 6.19.8^b: 10.47.4^b;—6.19.8^c: 8.60.12^a (v)
 6.25.9^c: 1.177.5^c, &c.;—6.25.9^d: 10.89.17^d (v)
 6.28.7^c: 2.42.3^c (v);—6.28.7^d: 2.33.14^a, &c. (v)
 6.44.5^b: 5.86.4^b (v);—6.44.5^d: 8.93.12^b
 6.44.14^b: 7.23.3^d (v);—6.44.14^d: 8.32.24^b (v)
 6.44.18^b: 1.102.4^a (v);—6.44.18^c: 1.100.11^a
 6.46.7^a: 8.6.24^b;—6.46.7^c: 5.35.2^a (v)
 6.47.12^b: 4.1.20^d (v);—6.47.12^d: 4.51.10^d, &c.
 6.49.1^c: 10.15.5^c;—6.49.1^d: 6.51.10^a
 6.51.5^c: 10.63.17^b (v);—6.51.5^d: 5.55.9^b (v)
 6.51.15^a: 1.15.2^a, &c.;—6.51.15^b: 8.83.2^b
 6.52.7^a: 1.3.7^b, &c.;—6.52.7^b: 2.41.13^b, &c. (v)
 6.52.12^a: 5.4.8^a, &c. (v);—6.52.12^c: 8.44.9^a
 6.57.1^b: 4.31.11^b;—6.57.1^c: 5.35.6^d, &c. (v)

519] *Stanzas containing two Pādas Repeated in different places*

- 6.59.10^b : 8.8.7, &c. (v);—6.59.10^d : 1.22.1^c, &c.
6.60.5^b : 5.86.4^b;—6.60.5^c : 1.17.1^c, &c. (v)
6.60.9^b : 1.16.5^b, &c.;—6.60.9^c : 8.38.7^c—9^c
6.60.15^b : 6.54.6^b;—6.60.15^d : 7.74.2^d, &c. (v)
6.63.7^b : 1.118.4^d (v);—6.63.7^c : 7.68.3^a (v)
6.66.8^a : 1.40.8^c (v);—6.66.8 : 6.25.4^c (v)
6.68.11^b : 1.108.3^b;—6.68.11^d : 6.52.13^d, &c. (v)
6.74.1^c : 5.1.5^c (v);—6.74.1^d : 7.54.1^d, &c. (v)
7.2.11^b : 10.15.10^b (v);—7.2.11^d : 10.70.11^d
7.5.2^a : 1.98.2^a (v);—7.5.2^b : 6.44.21^b (v)
7.10.5^a : 10.46.4^a;—7.10.5^c : 1.70.5^a (v)
7.15.2^a : 9.101.9^c, &c. (v);—7.15.2^c : 1.12.6^c, &c.
7.15.10^a : 1.79.12^b;—7.15.10^c : 2.7.4^a (v)
7.16.1^b : 8.44.13^a;—7.16.1^c : 1.128.8^b (v)
7.16.12^b : 3.11.4^c;—7.16.12^c : 4.12.3^c (v)
7.29.1^a : 9.88.1^a;—7.29.1^c : 3.50.2^d
7.29.2^c : 2.18.7^d, &c. (v);—7.29.2^d : 6.40.4^c
7.32.25^b : 6.48.15^e;—7.32.25^c : 6.46.4^c
7.57.4^b : 10.15.6^d;—7.57.4^d : 7.70.5^d
7.60.2^c : 6.50.7^d, &c. (v);—7.60.2^d : 4.1.17^d, &c.
7.65.1^a : 7.63.5^c, &c. (v);—7.65.1^b : 1.2.7^a (v)
7.66.4^a : 8.27.19^a, &c. (v);—7.66.4^c : 5.82.3^b
7.74.2^c : 1.92.16^c, &c. (v);—7.74.2^d : 6.60.15^d, &c. (v)
7.78.3^a : 1.191.5^a (v);—7.78.3^c : 7.80.2^d (v)
7.81.6^a : 8.13.12^c;—7.81.6^d : 1.48.8^d
7.84.1^b : 4.42.9^b, &c. (v);—7.84.1^d : 5.15.4^d (v)
7.90.1^c : 1.135.2^f (v);—7.90.1^d : 5.51.5^c
7.94.2^a : 8.13.7^b, &c. (v);—7.94.2^c : 5.71.2^c, &c.
7.94.5^a : 5.14.3^a;—7.94.5^c : 8.74.12^b
7.94.7^b : 5.35.1^c (v);—7.94.7^c : 1.23.9^c, &c. (v)
7.94.8^b : 1.18.3^b;—7.94.8^c : 1.21.6^c
7.97.9^c : 7.64.5^c, &c.;—7.97.9^d : 4.50.11^d
7.101.4^a : 10.82.6^d;—7.101.4^d : 4.50.3^d
7.101.6^a : 3.56.3^d;—7.101.6^b : 1.115.1^c (v)
8.3.7^a : 1.19.9^a;—8.3.7^c : 8.12.32^b
8.3.15^b : 8.43.1^c;—8.3.15^d : 9.67.17^b
8.4.12^b : 8.53(V&L. 5).4^d;—8.4.12^d : 8.64.10^c
8.5.11^b : 1.92.18^b, &c. (v);—8.5.11^c : 6.60.15^d, &c. (v)
8.5.18^b : 6.45.30^b;—8.5.18^c : 8.26.16^c
8.5.30^a : 8.5.20^a;—8.5.30^c : 8.8.6^d
8.6.24^a : 5.6.10^d, &c.;—8.6.24^b : 6.46.7^a
8.6.35^a : 8.95.6^b;—8.6.35^b : 8.92.22^b, &c.
8.7.2^a : 8.6.26^a;—8.7.2^b : 8.7.14^b
8.8.2^a : 8.19.14^a, &c.;—8.8.2^b : 1.47.9^b
8.8.7^a : 1.49.1^b;—8.8.7^d : 6.59.10^b, &c. (v)
8.8.12^a : 8.5.4^b;—8.8.12^b : 1.46.2^b
8.11.6^b : 3.9.1^b, &c. (v);—8.11.6^c : 10.141.3^b
8.12.5^b : 1.8.7^b;—8.12.5^a : 8.61.5^b, &c. (v)
8.12.14^a : 7.66.6^a (v);—8.12.14^c : 8.71.10^d (v)
8.12.22^a : 3.37.5^a, &c.;—8.12.22^c : 7.31.12^a (v)
8.13.14^b : 8.92.30^c;—8.13.14^c : 1.142.1^c (v)
8.15.1^a : 8.92.5^a (v);—8.15.1^b : 8.92.2^a
8.15.13^b : 7.55.1^b, &c.;—8.15.13^c : 9.111.3^e (v)
8.20.26^b : 8.67.6^c;—8.20.26^d : 8.1.12^d

- 8.22.3^a: 5.73.2^a;—8.22.3^d: 8.5.5^c, &c. (v)
 8.22.8^c: 4.47.3^d;—8.22.8^d: 4.46.6^c, &c.
 8.23.18^a: 5.23.3^a, &c. (v);—8.23.18^b: 5.21.3^b
 8.33.10^a: 9.64.2^c;—8.33.10^c: 8.6.14^c (v)
 8.35.22^a: 1.92.16^c, &c. (v);—8.35.22^b: 6.60.15^d, &c. (v)
 8.44.14^b: 1.12.12^a, &c.;—8.44.14^c: 1.12.4^c, &c.
 8.44.19^a: 3.10.1^a;—8.44.19^c: 1.5.8^c
 8.44.28^a: 2.5.8^c;—8.44.28^c: 1.10.9^c
 8.46.3^b: 8.99.8^b;—8.46.3^c: 8.54(Väl. 6).1^b
 8.46.8^a: 9.61.19^a;—8.46.8^b: 8.92.17^b
 8.48.14^c: 2.12.15^c (v);—8.48.14^d: 1.117.25^d, &c.
 8.49(Väl. 1).5^a: 8.5.7^a;—8.49(Väl. 1).5^c: 8.50(Väl. 2).5^c (v)
 8.50(Väl. 2).9^b: 8.24.8^b;—8.50(Väl. 2).9^c: 8.49(Väl. 1).9^c (v)
 8.51(Väl. 3).5^b: 6.46.3^b;—8.51(Väl. 3).5^d: 8.46.9^d
 8.53(Väl. 5).2^b: 8.12.28^b (v);—8.53(Väl. 5).2^d: 8.11.9^b
 8.56(Väl. 8).1^a: 8.55(Väl. 7).1^c;—8.56(Väl. 8).1^c: 1.8.5^c
 8.60.3^c: 4.7.1^b;—8.60.3^d: 1.127.2^c
 8.65.6^b: 5.20.3^d, &c.;—8.65.6^c: 1.13.7^c, &c.
 8.69.3^b: 1.84.11^b;—8.69.3^d: 1.105.5^b
 8.69.11^b: 9.14.3^b;—8.69.11^c: 9.61.14^b
 8.76.6^b: 1.23.7^a;—8.76.6^c: 1.22.1^c, &c.
 8.83.9^a: 1.15.2^c, &c.;—8.83.9^b: 6.51.15^b
 8.87.3^a: 8.8.1^a, &c. (v);—8.87.3^b: 1.45.4^b, &c.
 8.92.5^a: 8.15.1^c (v);—8.92.5^b: 1.16.3^c, &c.
 8.92.22^a: 1.15.1^b;—8.92.22^b: 8.6.35^b, &c.
 8.95.6^b: 8.6.35^a (v);—8.95.6^d: 9.61.11^c
 8.97.5^b: 9.12.6^b, &c. (v);—8.97.5^d: 5.73.1^d (v)
 8.101.2^b: 5.65.2^b;—8.101.2^d: 1.47.7^d, &c.
 8.102.16^b: 8.60.19^b (v);—8.102.16^c: 5.26.1^c, &c.
 8.103.5^b: 1.40.4^b, &c. (v);—8.103.5^d: 5.82.6^c, &c.
 9.1.1^c: 9.29.4^b, &c.;—9.1.1^c: 9.100.5^c
 9.2.1^a: 9.36.2^b;—9.2.1^c: 1.176.1^b
 9.3.9^a: 9.42.2^c;—9.3.9^b: 9.99.7^b, &c.
 9.6.3^b: 9.52.1^c;—9.6.3^c: 9.1.4^c, &c.
 9.7.4^b: 9.62.23^b;—9.7.4^c: 9.74.1^b (v)
 9.8.3^a: 9.60.4^a;—9.8.3^c: 3.62.13^c, &c. (v)
 9.12.6^a: 9.35.4^a;—9.12.6^c: 8.97.5^b, &c. (v)
 9.13.3^a: 9.43.6^a, &c. (v);—9.13.3^b: 9.42.3^c
 9.13.8^b: 9.3.7^c (v);—9.13.8^c: 9.61.28^c
 9.13.9^a: 9.63.5^c;—9.13.9^c: 9.39.6^c
 9.16.3^b: 1.28.9^b, &c.;—9.16.3^c: 9.51.1^c
 9.16.8^a: 9.64.25^a;—9.16.8^c: 9.28.1^c, &c. (v)
 9.17.3^b: 9.16.4^b, &c.;—9.17.3^c: 9.37.1^c, &c.
 9.17.4^a: 9.67.14^a;—9.17.4^b: 9.42.4^b
 9.20.6^b: 9.36.4^b, &c.;—9.20.6^c: 9.92.6^b
 9.22.3^a: 9.101.12^a;—9.22.3^b: 1.5.5^c, &c.
 9.23.1^a: 9.17.1^c;—9.23.1^b: 9.62.25^c, &c.
 9.24.1^b: 9.67.7^a, &c.;—9.24.1^c: 9.65.26^c
 9.24.2^b: 8.6.34^b, &c. (v);—9.24.2^c: 9.6.4^c
 9.24.3^b: 8.69.10^d, &c. (v);—9.24.3^c: 9.99.8^b
 9.24.7^a: 1.142.3^a, &c. (v);—9.24.7^c: 9.28.6^c, &c.
 9.25.4^a: 7.55.1^b, &c.;—9.25.4^b: 9.43.3^a
 9.28.6^b: 9.13.1^a, &c.;—9.28.6^c: 9.24.7^c, &c.
 9.29.3^b: 9.35.6^c (v);—9.29.3^c: 9.61.15^c

521] *Stanzas containing two Pādas repeated in different places*

- 9.30.4^b : 9.49.5^a ;—9.30.4^c : 9.3.1^c
 9.30.5^b : 9.26.5^b, &c. ;—9.30.5^c : 9.45.1^c, &c.
 9.30.6^a : 9.51.2^c ;—9.30.6^b : 7.32.8^b, &c.
 9.32.2^b : 9.26.5^b, &c. ;—9.32.5^c : 9.38.2^c, &c.
 9.36.2^b : 9.2.1^a ;—9.36.2^c : 9.23.4^c
 9.37.1^b : 9.16.4^b, &c. (v) ;—9.37.1^c : 9.17.3^c, &c.
 9.37.2^b : 9.38.6^b ;—9.37.2^c : 9.25.2^b
 9.39.6^b : 9.26.5^b, &c. ;—9.39.6^c : 9.13.9^c
 9.41.4^b : 9.61.3^b ;—9.41.4^c : 9.42.6^b
 9.42.3^b : 9.13.3^a, &c. (v) ;—9.42.3^c : 9.13.3^b
 9.42.5^a : 9.66.4^b ;—9.42.5^c : 9.13.1^a, &c.
 9.42.6^b : 9.41.4^c ;—9.42.6^c : 9.13.4^b
 9.50.5^a : 9.99.6^a (v) ;—9.50.5^c : 9.30.5^c, &c.
 9.51.1^b : 1.28.9^b, &c. ;—9.51.1^c : 9.16.3^c
 9.51.2^b : 7.32.8^b, &c. ;—9.51.2^c : 9.30.6^a
 9.52.4^b : 9.64.27^b ;—9.52.4^c : 10.134.2^d
 9.56.1^b : 9.16.4^b, &c. (v) ;—9.56.1^c : 9.17.3^c, &c.
 9.57.3^a : 9.66.23^a ;—9.57.3^c : 9.38.4^b, &c. (v)
 9.61.6^a : 9.40.5^a, &c. (v) ;—9.61.6^b : 1.12.11^c
 9.61.15^b : 8.54(Vāl. 6).7^d, &c. (v) ;—9.61.15^c : 9.29.3^c
 9.61.19^a : 8.46.8^a ;—9.61.19^c : 9.24.7^c, &c.
 9.61.25^a : 9.63.24^a ;—9.61.25^c : 9.15.1^c
 9.61.29^a : 9.66.14^a ;—9.61.29^c : 1.8.4^c, &c.
 9.62.12^a : 9.40.3^c, &c. (v) ;—9.62.12^b : 8.6.9^b, &c.
 9.62.14^a : 8.34.7^b (v) ;—9.62.14^c : 9.107.17^a, &c. (v)
 9.62.24^a : 5.79.8^a, &c. ;—9.62.24^c : 9.65.25^b, &c. (v)
 9.63.11^a : 9.19.6^c, &c. ;—9.63.11^b : 9.43.4^b
 9.63.12^b : 9.43.4^b (v) ;—9.63.12^c : 9.1.4^c, &c.
 9.63.25^a : 9.107.25^a ;—9.63.25^c : 9.23.1^c, &c.
 9.63.28^a : 9.107.4^a ;—9.63.28^c : 6.16.29^c
 9.64.22^b : 9.108.1^a, &c. (v) ;—9.64.22^c : 3.62.13^c, &c. (v)
 9.64.27^b : 9.52.4^b ;—9.64.27^c : 9.63.23^c
 9.65.8^b : 9.26.5^b, &c. ;—9.65.8^c : 9.32.2^c, &c.
 9.65.9^b : 8.14.6^b ;—9.65.9^c : 9.61.4^c, &c. (v)
 9.65.25^a : 9.106.13^a ;—9.65.25^b : 9.62.24^c, &c. (v)
 9.66.1^b : 9.23.1^c, &c. ;—9.66.1^c : 1.75.4^c
 9.66.11^a : 9.107.12^d ;—9.66.11^c : 9.19.4^a
 9.66.14^a : 9.61.29^a ;—9.66.14^c : 9.31.6^c
 9.67.4^a : 9.34.1^b ;—9.67.4^b : 9.107.10^b
 9.67.7^a : 9.24.1^b, &c. ;—9.67.7^b : 1.135.6^c, &c.
 9.67.9^a : 9.65.1^a ;—9.67.9^b : 9.50.3^c
 9.67.17^a : 9.46.1^a ;—9.67.17^b : 8.3.15^d
 9.67.19^b : 9.20.7^b ;—9.67.19^c : 9.20.7^c, &c.
 9.72.8^a : 9.107.24^a ;—9.72.8^d : 9.107.21^c (v)
 9.74.9^b : 9.16.8^c, &c. (v) ;—9.74.9^d : 9.97.44^c (v)
 9.76.5^a : 9.96.20^c (v) ;—9.76.5^c : 9.97.32^c (v)
 9.85.12^a : 10.123.7^a ;—9.85.12^c : 10.123.8^c
 9.86.3^a : 9.70.10^a (v) ;—9.86.3^c : 9.97.40^c (v)
 9.86.9^a : 1.58.2^d ;—9.86.9^d : 9.96.23^d (v)
 9.86.35^b : 9.38.4^b, &c. (v) ;—9.86.35^d : 9.108.16^d (v)
 9.99.6^a : 9.50.5^a (v) ;—9.99.6^b : 9.20.6^c
 9.99.7^b : 9.3.9^b, &c. ;—9.99.7^d : 9.7.2^b
 9.100.2^a : 9.40.6^a, &c. ;—9.100.2^b : 9.4.7^b, &c.
 9.100.8^a : 9.4.1^b, &c. ;—9.100.8^c : 8.43.32^c

9.101.12^a: 9.22.3^a;—9.101.12^b: 1.5.5^c, &c.
 9.103.6^b: 9.3.9^b, &c.;—9.103.6^c: 9.37.3^b (v)
 9.106.4^b: 8.91.3^d, &c.;—9.106.4^c: 9.29.6^c (v)
 9.106.12^b: 9.107.11^b;—9.106.12^c: 9.86.33^d (v)
 9.107.4^a: 9.63.28^a;—9.107.4^d: 8.61.6^b
 9.107.17^a: 9.62.14^c, &c. (v);—9.107.17^d: 9.63.17^a
 9.107.22^b: 9.7.3^b (v);—9.107.22^d: 9.103.2^b
 9.107.26^b: 9.30.2^a;—9.107.26^d: 9.14.5^c, &c. (v)
 9.108.15^a: 9.11.8^a, &c.;—9.108.15^c: 9.64.22^b, &c.
 10.2.2^a: 1.76.4^c (v);—10.2.2^d: 2.3.1^d
 10.21.1^b: 5.20.3^a, &c.;—10.21.1^d: 3.9.8^b, &c. (v)
 10.22.15^a: 2.11.11^a;—10.22.15^c: 10.148.4^d (v)
 10.25.7^a: 1.91.8^a;—10.25.7^d: 1.23.9^c, &c. (v)
 10.48.4^c: 10.28.6^c (v);—10.48.4^d: 4.42.6^c (v)
 10.59.6^c: 10.59.4^b, &c. (v);—10.59.6^d: 8.48.8^a (v)
 10.62.7^b: 10.25.5^d (v);—10.62.7^d: 8.65.12^c
 10.63.13^a: 1.41.2^c, &c. (v);—10.63.13^b: 6.70.3^c, &c.
 10.66.13^a: 2.3.7^a (v);—10.66.13^b: 1.124.3^c, &c. (v)
 10.131.6^b: 4.1.20^d (v);—10.131.6^d: 4.51.10^d, &c.
 10.133.2^c: 1.102.8^d, &c. (v);—10.133.2^d: 1.89.9^b, &c. (v)
 10.133.6^a: 3.41.7^a, &c.;—10.133.6^b: 9.61.4^c, &c. (v)
 10.134.2^c: 10.133.4^c;—10.134.2^d: 9.52.4^c
 10.139.3^a: 1.96.6^a;—10.139.5^c: 10.34.8^b
 10.140.6^b: 3.2.5^a;—10.140.6^c: 1.45.7^c
 10.148.2^b: 2.11.4^d;—10.148.2^c: 2.11.5^a, &c.
 10.150.2^a: 1.26.10^b, &c.;—10.150.2^b: 1.91.10^b

CHAPTER II: METRICAL VARIATIONS AS RESULT OF ADDITION OR SUBTRACTION OR VERBAL CHANGE IN REPEATED PĀDAS.

General Aspects of Metrical Variations.

IN a large number of instances, repetition of pādas is accompanied by changes in the metre. The number of lines so related is about 200, involving a total of about 500 pādas, more or less, if we count their recurrences two and a half times on an average. In the great majority of cases the change in the metre presents itself, externally, as a case of extension or abbreviation; so, e. g. the eight-syllable line, mā no duḥṣaṇsa ṛcata, 1.23.9; 7.94.7, is extended into the twelve-syllable lines, mā no duḥṣaṇsa ṛcatā vivakṣase, 10.25.7, and, mā no duḥṣaṇso abhidipsur ṛcata, 2.23.10. Or the eleven-syllable line, vṛtram jaghanvān asrjad vi sindhūn, 4.18.7; 4.19.8, reappears in an obviously truncated eight-syllable line, vṛtram jaghanvān asrjat,¹ 1.80.10. Very much less often the number of the syllables is the same, but one version of the repeated pādas conforms less well to the established rules of quantity. E. g. the triṣṭubh line, vyaṁ te ta indra ye ca naraḥ, 5.35.5, ends irregularly in a tribrach; its parallel, vyaṁ te ta indra ye ca deva, 7.30.4, ends in an amphibrach, according to the familiar rule.

Expansion of one pāda into two pādas.—Exceptionally it may come to pass that the substance of one pāda is extended into two by the addition of a word or two, aided perhaps by varying metrical syllabification. Thus there can be little question that the shorter form of the following two passages has been stretched into two pādas chiefly by inserting the word mahivrata:

tvaṁ dyāṁ ca pṛthivīm cāti jabhriṣe 9.86.29

tvaṁ dyāṁ ca mahivrata pṛthivīm cāti jabhriṣe 9.100.9.

A second case presents even more interesting conditions. There exists a favourite expression, abhy arṣanti suṣṭutim, 9.62.3, &c., which occupies the space of a dimeter line. This line is expanded into a trimeter line, by prefixing four syllables, a very common process, described below (p. 543): pavamānā abhy arṣanti suṣṭutim, 9.85.7. Again (with a slight change) it is turned once more into a trimeter line by affixing four syllables, another common process (p. 540), to wit, abhy arṣata suṣṭutim gavyam ājim, 4.58.10. Now, furthermore, the line

¹ See under 1.80.10^d.

with the prefixion, pavamānā abhy arṣanti suṣṭutim, lends itself as a basis for the development of one verse into two by the insertion after the caesura of four syllables. Thus:

pavamānā abhy arṣanti suṣṭutim 9.85.7
pavamāno ati sridho 'abhy arṣati suṣṭutim 9.66.22.

Once more, we have a most interesting case of gradual extension of one pāda into two pādas, based upon what was surely an ancient formulaic pāda, dating back to the early period of composition, namely, ṛama yachantu saprathah. This pāda appears at 8.18.3 extended by the dipody appendage yad imahe (see below, p. 537), to wit:

ṛama yachantu sapratho yad imahe 8.18.3.

Now this lengthened pāda serves in a doubtless very late composition as a basis for the production of an entire verse-pair,

ṛama yachantu sapratha ādityaso yad imahe ati dviṣaḥ 10.126.7.

The words ati dviṣaḥ in this stretched form is again a dipody refrain in the first seven stanzas of 10.126. The tessellation of the passage takes place before our very eyes, as it were; see under 8.18.3.

Similar considerations, not quite so cogent, should govern the relation of the following two pairs (cf. also under 4.54.3^a, and 10.160.5^a):

indro yad vṛtram avadhīn nadivṛtam 1.52.2
yadā vṛtram nadivṛtam ṛavasa vajrinn avadhīḥ 8.12.26
na tvad anyo maghavann asti marḍitā 1.84.19
nahi tvad anyah puruhūta kaṇcana maghavann asti marḍitā 8.66.13.

Conversely in one case we have an obvious contraction of a distich into a single pāda, to wit:

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15
pāhi viṇvasmād rakṣaso arāvṇaḥ 8.60.10;

see under 1.36.15.

Interrelation of triṣṭubh and jagatī, and interrelation of both with octosyllabic lines.—The present chapter throws interesting light on the technique of the Vedic metricians. The structural consanguinity of triṣṭubh and jagatī is illustrated by a large number of instances of triṣṭubh and jagatī lines which are identical, except that they add or subtract a last syllable.¹ We should feel more certain after this that the Vedic poets really felt the two types as convertible values, if, indeed, their quantities, their caesuras, and the appearance of sporadic cases of one in hymns composed of the other left any doubt as to this fundamental principle of Vedic metrics. The very extensive interchange between octosyllabic lines and long metre lines (triṣṭubh and jagatī) calls up the theory advanced long ago that the long metres originated from the short metres by the addition of the proper number of syllables.² I regard this

¹ See p. 529 ff., and cf. Lanman, JAOS. x. 535.

² Cf. Haskell, PAOS., vol. xi (1881), pp. 12 ff.

theory as erroneous: these parallels are due to imitation and blending of the two types; they tend to show, as a general principle, that the majority of triṣṭubh and jagatī lines, whose first eight syllables (p. 536), or whose last eight syllables (p. 543) make a good anuṣṭubh or gāyatrī line, are what may very properly be called 'false triṣṭubhs or jagatīs'; see below, p. 535.

Metrical variation as criterion for relative chronology.—The diction of the Vedic poets is so intensely imitative, and, at the same time, so free in all matters of form, as to preclude in most cases the decision as to which metrical type in any given pair preceded the other in composition and in time, or is really entitled to preference on technical grounds. In the great mass of cases the parallel pādas are metrical equivalents, or, where there is a difference, both versions represent equally good metrical values. Thus the two pairs:

adhvaryavo bharatendrāya somam 2.14.1
 adhvaryavaḥ sunutendrāya somam 10.30.15
 sa jāyamānaḥ parame vyoman 7.5.7
 sa jāyamānaḥ parame vyomani 1.143.2; 6.8.2.

Very rarely it happens that both members of a parallel pair show the same defects. So the final cadence is irregular in slightly different ways in the following pairs:

açveva citrāruṣī¹ 4.52.2
 açve na citre aruṣi 1.30.21
 mā no martāya ripave vājiniṣasū 8.22.14
 mā no martāya ripave rakṣasvine 8.60.8.

Occasionally it is necessary to assign different metrical values to one and the same word in a pair of pādas, which is interesting of itself, but, again, does not necessarily determine which pāda is constructed on better principles, or which pāda is entitled to priority; e.g.,

jiok paçyāt sūriam uccarantam 4.25.4
 jiok paçyema sūryam uccarantam 10.59.6 (see the same alternative under 1.32.4^c).

Or, in the imitative Vāḷakhilya hymns:

yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl. 1).5
 yaṁ te svadhāvan suadanti² gūrtayaḥ 8.50(Vāl. 2).5.

These cases of different metrical value of one and the same syllable are not very common in the parallel pādas; rare as they are, however, they are particularly good testimony to the reality of our appraisals of the unstable metrical character of these syllables. See the following cases:

yat kiṁ ca pṛthivyām adhi 5.83.9
 yad vā pṛthiviām adhi 8.49(Vāl. 1).7
 nābhā pṛthiviā adhi 3.29.4
 nābhā pṛthivyā adhi sānuṣu triṣu 2.3.7

¹ Cf. Arnold, Vedic Metre, p. 302; and see p. 63.

² Cf. Arnold, Vedic Metre, pp. 95, 313.

yad vā pañca **kṣitīnām** 5.25.2
 yad vā pañca **kṣitīnām** dymnam ā bhara 6.46.7¹
 mandantu **tvā** mandino vayas indavaḥ 1.134.2
 mandantu **tuā** mandināḥ sūtasaḥ 8.82.5

indrāgnī tā havāmahe 1.21.3, &c.
indraagni havāmahe 5.86.4, &c.
tvam na indra mṛṣaya 8.80.1
 sa **tvam** na indra mṛṣaya 6.45.17 ; 8.81.2.

Verbal changes as affecting minor matters of metric habit.—The following pairs involve more or less change in the wording of essentially the same line: they illustrate in various ways the freedom or uncertainty of metrical rule, especially in the less critical positions of metrical lines.² Or, again, they show that it is possible to add words or syllables without interfering with metrical habit at all. Thus the following two lines differ by an added word without change of quantity in any foot:

asmākāsa ca sūrayaḥ 5.10.6
prāsmākāsa ca sūrayaḥ 1.97.3.

The next pair differ as regards the permissible freedom in the place of the caesura in a trimeter line, either after the fourth or the fifth syllable:

pūrvīr aśva | niṣṣidho martiṣu 3.51.5
pūrvīḥ ṭa indra | niṣṣidho jameṣu 6.44.11.

In another pair the resolution of ā in gnā is supported, as it were, by the documentary interchange with the dissyllabic word adya:

gna hutāso vasavo adhrṣṭāḥ 6.10.15
adya hutāso vasavo adhrṣṭāḥ 6.10.4.

Very similarly the following pair:

vayaṁ te agna **uktha**ñir vidhema 5.4.7
 vayaṁ ta indra **stomebhir** vidhema 8.54 (Vāl. 6).8.

In the next case the resolution of atakṣāma into atakṣāma seems hard, and, as it occurs in a line of the tenth book, points probably to the later origin of the line in question:

brahmākarma bhrgavo na ratham 4.16.20
atakṣāma bhrgavo na ratham 10.39.14.

Or, finally, still more problematic are the pairs (cf. also under 1.171.3^a):

mahi dyāvīprthivi bhūtam urvi 10.93.1
dīkṣo ca prthivi bhūtam urvi 6.68.4
virī maghavan yā cakartha 5.29.13
pra nūtan maghavan yā cakartha 5.31.6.

This brings us to the next, very important consideration:

¹ Cf. below, p. 539. The need of resolving kṣitīnām in 5.35.2 is not pressing; see Lanman, JAOS. xi, p. xxviii.

² That is, outside the final dipodies acatalectic or catalectic of all lines, or the anapaests after the caesura in triṣṭubh and jagatī.

Verses whose inferior metre indicates later date.—The majority of the metrical differences in repeated pādas are, as stated before, not such as to determine their relative date. But at times it is possible to point out the mother form from which the other is descended. Thus we have regular metrical form in the following pair :

rājantam adhvarāṇām 1.1.8; 1.45.4
rājantāv adhvarāṇām 8.8.18.

Of these two variants the second is certainly enough afterborn on account of its sense; see p. 29, under 1.1.8. But even more certainly secondary, because of its form, as well as its strained sense, is :

samrājantam adhvarāṇām 1.27.1.

Here the same pāda with a syllable added at the beginning is fitted for service in a trochaic gāyatrī hymn. This fitting process is quite certainly secondary; see under 1.1.8.

Precisely the same process, namely the prefixion of a syllable, once more turns a good iambic pāda into a secondary trochaic pāda :

samrājāṁ carṣaṇīnām 3.10.1; 10.134.1
pra samrājāṁ carṣaṇīnām 8.16.1.

An even clearer case is the following :

agnir devānām abhavat purohitaḥ 3.2.8
agnir devānām abhavat purogāḥ 10.110.11.

These two belong to the extensive class of interchanging jagatrī and triṣṭubh pādas, treated below, p. 531; they offer, of themselves, no indication as to priority. But a third variant form,

agnir devo devānām abhavat purohitaḥ 10.150.4,

is certainly afterborn; see p. 182. The phenomenon of glossal addition (devo is gloss to agnir) is apparently much more common in the Atharva-Veda than in the Rīg-Veda; see the author, *The Atharva-Veda*, p. 42.

Another case in which we can determine priority involves the pair :

mā no martāya ripave vājiniṣasū 8.22.14
mā no martāya ripave rakṣasvine 8.60.8.

Both Oldenberg, *Prol.*, p. 67, and Arnold, *VM.*, p. 312, describes the first of these pādas, which is hypermetric, as hybrid or contaminated. The alternate form of the pāda in 8.60.8, notwithstanding that it is itself not perfect (final dipody — — —), not only shows that this is so, but determines the relative chronology of the two : 8.22.14 cannot easily be imagined to have been composed without, or before 8.60.8.

Something like this kind of criticism is suggested by the following pair :

mathīd yad īm vibhrto mātariṣvā 1.71.4
mathīd yad īm viṣto mātariṣvā 1.148.1.

Here the second pāda is defective and obscure in meaning. Oldenberg, *SBE.*, xlv. pp. 77 and 174; *RV. Noten*, pp. 74, 147, has most recently discussed this

pair; in my discussion of the two passages (p. 90), difficult as they are, I have adhered to the natural view that the metrical defect in *viṣṭo* is due to the secondary origin of 1.148.1, which is very certainly patterned after the metrically sound stanza 1.71.4.

Problematic cases of interchange between good and bad metre.—There are quite a number of other pairs of *pādas* in which imperfect cadences vary with sound ones. One wonders why the Vedic orthoepists regularly write the weak stem *didhṛ*, the strong stem *didhar*¹, unless *dhṛ* really makes position, which I do not believe:

rayinḥ gr̥natsu dhārāya 8.13.2
rayinḥ gr̥natsu didhṛtam 5.86.2.

More likely the latter type originated in curtailed types such as are treated below, p. 541. Or why should Vedic poets choose to say in a way that seems to us metrically imperfect,

yad adya sūra udite 7.66.4; 8.27.21.

considering that they could say about the same thing in the metrically perfect *pāda*,

yad adya sūrya udyati 8.27.19?

It seems very natural to remember that there is also the type *prati vān sūra udite vidhema* under 7.63.5, which is perfect. There are other sporadic cases of imperfect cadences varying with sound cadences, but that class of imperfection is so common as to become almost nugatory; e. g.:

pūrvir iṣo bṛhatir āreaghāḥ 6.1.12
pūrvir iṣo bṛhatir jirādāno 9.87.9
vayam te ta indra ye ca narah 5.33.5
vayam te ta indra ye ca deva 7.30.4.

Finally there are the four cases discussed below on p. 539: and the considerable class collected on p. 541, in which a long *pāda* is evidently shortened secondarily. In the last-mentioned class the process almost represents a type which may have in the end obtained a certain quasi-doggerel productivity.

Analytic grouping of the metrical variations.—The metrical variations of repeated passages may be presented in two general groups or classes. The first, **Class A**, includes variations as between the several types of long lines. By long lines are meant the trimeter lines: either catalectic, that is, of eleven syllables or *triṣṭubh*; or else acatalectic, that is, of twelve syllables or *jagati*; or else catalectic and syncopated, that is, of ten syllables or *dvipadā virāj*.—The second, **Class B**, includes variations as between short lines and long lines. By short lines are meant dimeter lines, that is, lines of eight syllables. These are expanded into trimeters, either by appending three or four syllables at the

¹ See Grassmann's Lexicon, under *dhṛ*.

end; or by prefixing four syllables at the beginning; or else by inserting four syllables in the middle at the place of the future caesura.—For convenience, a conspectus of the subdivisions of the two groups or classes is here given :

Class A : Interchange between various types of long (trimeter) lines.

- A 1. Interchange between triṣṭubh and jagatī lines without change of meaning.
- A 2. Interchange between the same with slight change of words and meaning.
- A 3. Interchange between triṣṭubh and jagatī with grammatical change.
- A 4. Interchange between triṣṭubh and jagatī with change of meaning.
- A 5. Interchange between triṣṭubh and jagatī as suggesting relative age.
- A 6. Interchange between triṣṭubh and dvipadā virāj.

Class B : Interchange between short (dimeter) and long (trimeter) lines.

- B 1. On 'false' jagatī or triṣṭubh.
- B 2. Pādas of the Vimada-hymns which occur also without the refrain dipody.
- B 3. Other refrain pādas which occur also without the refrain dipody.
- B 4. Pādas with dipody appendage which is not refrain.
- B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī.
- B 6. Expansion of an octosyllabic pāda into a jagatī.
- B 7. The same process with incidental changes.
- B 8. Expansion of an octosyllabic pāda into a triṣṭubh.
- B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh-jagatī.
- B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda.
- B 11. Cases where the expansion is by insertion.

CLASS A. VARIATIONS AS BETWEEN SEVERAL TYPES OF LONG LINES

A 1. Interchange between triṣṭubh and jagatī lines without change of meaning

The following 12 pairs or groups of pādas are repeated exactly, or almost exactly, except that the last word is varied in such a manner as to present a triṣṭubh in one case, a jagatī in the other: the grammatical or lexical variation of the last word does not of itself affect the sense of the passages :

ny ūhathuḥ purumitrasya yoṣām 1.117.20
 ny ūhathuḥ purumitrasya yoṣaṇām 10.39.7
 ava tmanā dhr̥ṣatā ṣambaram bhinat 1.54.4
 ava tmanā bṛhataḥ ṣambaram bhet 7.18.20

rtasya panthām anv eti sādhu 1.124.3 ; 5.80.4
 rtasya panthām anv omi sādhuḥ 10.66.13
 sa jāyamānaḥ parame vyomani 1.143.2 ; 6.8.2
 sa jāyamānaḥ parame vyomani 7.5.9¹
 rathā aṇvāsa uṣaso vyusṣāu 4.14.4
 rathā aṇvāsa uṣaso vyusṣiṣu 4.45.2.
 naras tokasya tanayasya sātāu 4.24.3
 naras tokasya tanaya-sya sātīṣu 7.82.9
 asmabhyam ṇarma bahulaḥ vi yantana 5.55.3
 asmabhyam ṇarma bahulaḥ vi yanta 6.51.5
 adhi stotrasya sakhyasya gātana 5.55.9
 adhi stotrasya sakhyasya gāta 10.78.8
 asmabhyam indra varivaḥ sugaḥ kṛlhi 1.102.4
 asmabhyam indra varivaḥ sugaḥ kaḥ 6.44.18
 somaḥ punānaḥ kalaṇeṣu sīdati 9.68.9 ; 86.9
 somaḥ punānaḥ kalaṇeṣu sattā 9.96.23
 vṛṣā pavitre adhi sāno avyaye 9.86.3
 vṛṣā pavitre adhi sāno avye 9.97.40
 adityair no aditiḥ ṇarma yaṇsat 1.107.2 ; 4.54.6
 adityair no aditiḥ ṇarma yaḥatu 10.66.3

A 2. Interchange between triṣṭubh and jagatī with slight change of words and meaning

In 20 other cases the variation still involves in the main the purely formal interchange of triṣṭubh and jagatī line, but it is accompanied by a slight shift in the lexical or grammatical value of a word or two, mostly the last word; the total sense of the two pādas is still essentially the same; the result is a pair of practically equivalent pādas, one a triṣṭubh, the other a jagatī; they could be used interchangeably except for the difference in the metre. The boundary line between this and the preceding class is uncertain:

vaha vāyo niyuto yāhy asmayuḥ 1.135.1
 vaha vāyo niyuto yāhy achā 7.90.1
 yena vaṇsāma pṛtanāsu ṇatrūn 6.19.8
 yena vaṇsāma pṛtanāsu ṇardhataḥ 8.60.2
 sahasriṇibhir upa yāhi vitaye 1.135.4
 sahasriṇibhir upa yāhi yajñam 7.92.5
 ekaṁ vicakra camasaḥ caturdhā 4.35.2
 ekaṁ vi cakra camasaḥ caturvayam 4.36.4
 vi yo mame rajasi sukratūyayā 1.160.4
 vi yo rajāṇsy amimīta sukratuh 6.7.7

¹ Similarly, but without reason, MS. 4.14.12^b : 234.5 reads in a jagatī stanza : satyadhar-mānā parame vyoman, where RV. 5.63.1 has vyomani. Or, AB. 8.8.11^b ; AÇ. 3.9.4^b read : mā samṛkṣāhām parame vyomani, thus matching the preceding pāda; the remaining texts (see Vedic Concordance) have vyoman. Similarly AV. 8.3.17^a modernizes, in the teeth of the metre of the stanza, marman of RV. 10.87.17^a to marmāni.

- { rayiṁ dhattāṁ vasumantaṁ puruṣsum 7.84.4
 rayiṁ dhattha vasumantaṁ puruṣsum 4.34.10
 rayiṁ dhattho vasumantaṁ puruṣsum 6.68.6
 rayiṁ dhattāṁ vasumantaṁ çatagvinam 1.159.5
 Cf. rayiṁ dhattāṁ çatagvinam 4.49.4
 agnir devānām abhavat purohitaḥ 3.2.8
 agnir devānām abhavat purogāḥ 10.110.11
 Cf. agnir devo devānām abhavat purohitaḥ 10.150.4 (see above, p. 527)
 pibā sutasyaṁdhaso abhi prayāḥ¹ 5.51.5
 pibā sutasyaṁdhaso madāya 7.90.1
 dadhāti ratnaṁ vidhate yaviṣṭhaḥ 4.12.3
 dadhāti ratnaṁ vidhate suviriam² 7.16.12
 nāsyā vartā na tarutā nv asti 6.66.8
 nāsyā vartā na tarutā mahādhane 1.40.8
 dūtaṁ kṛṇvānā ayajanta havyāḥ 5.3.8
 dūtaṁ kṛṇvānā ayajanta mānuṣāḥ 10.122.7
 tiras tamo dadṛṇa ūrmyāsv ā 6.48.6
 tiras tamo dadṛṇe rāmyāṇām 7.9.2
 havyavāl agnir ajaraḥ pitā naḥ 5.4.2
 havyavāl agnir ajaraḥ canohitaḥ 3.2.2
 ajasreṇa ṇociṣā ṇocucac chuce 6.48.3
 ajasreṇa ṇociṣā ṇocucānaḥ 7.5.4
 damūnasam grhapatim amūram 4.11.5
 damūnasam grhapatim vareṇiam 5.8.1
 urviṁ gavyūtim abhayaṁ kṛdhi naḥ 7.74.4
 urviṁ gavyūtim abhayaṁ ca nas kṛdhi 9.78.5
 ud vām pṛkṣāso madhumanto asthuḥ 7.60.4
 ud vām pṛkṣāso madhumanta irate 4.45.2
 viṇo yena gachatho devayantiḥ 7.69.2
 viṇo yena gachatho yajvarir narā 10.41.2
 svadasvendrāya pavamāna pītaye 9.74.9
 svadasvendrāya pavamāna indo 9.97.44
 yan mā somāsa ukthino amandiṣuḥ 10.48.4
 yan mā somāso mamadan yad ukthā 4.42.6
 Cf. also under 1.89.7^d

A 3. Interchange between triṣṭubh and jagatī with grammatical change

Next, there are a half-dozen cases of interchange between triṣṭubh and jagatī lines which depend upon simple differences of construction. It is every time really the same pāda varied according to the grammatical exigencies of number, person, gender, or voice:

- yat sīm āgaḥ cakṛmā tat su mṛlata 1.179.5
 yat sīm āgaḥ cakṛmā tat su mṛlā 7.97.7

¹ The last two words are refrain in the tṛca 5.51.5-7, and frequently form cadence. Structurally this pāda belongs to the class treated below, p. 536.

² Both stanzas are addressed to Agni.

jyotir viçvasmāi bhuvanāya kṛtvati 1.92.4
 jyotir viçvasmāi bhuvanāya kṛtvān 4.14.2
 anārambhane tamasi praviddham 1.182.6
 anārambhane tamasi pra vidhyatam 7.104.3
 yat sunvate yajamānāya cikṣathah 8.59. Val. 11.1
 yat sunvate yajamanāya cikṣam 10.27.1
 vṛṣeva yūthā pari koṣam arṣasi 9.76.5
 vṛṣeva yūthā pari koṣam arṣan 9.96.20
 ratham na dhīraḥ svapā atakṣam 5.2.11 ; 29.15
 ratham na dhīraḥ svapā atakṣiṣuḥ 1.130.6

A 4. Interchange between triṣṭubh and jagatī with change of meaning

The preceding classes shade off imperceptibly to a longer group of pairs of jagatī and triṣṭubh pādas which contain real differences of meaning, mostly lexical variations, or additions. Here, as in the preceding rubrics, the differences crop out mostly at the end of the lines. That, I am sure, is not altogether due to our imperfect control of pairs differentiated in other parts of the pāda¹; it represents a real habit of composition. Here, as in the preceding rubrics, too, the pādas are truly imitative. If we but knew how, we might find out in almost all, if not all cases, the original pāda. But the imitations cover up their own spuriousness; the metrical habits of the later poet are the same as those of the earlier, so that the metre alone rarely determines priority. The class contains 22 cases, not all of which are separated by a hard and fast line from the cases previously enumerated :

mandantu tvā mandino vāyav indavaḥ 1.134.2
 mandantu tuā mandinaḥ sūtāsah 1.134.2
 ubhe yathā no ahanī nipātaḥ 4.55.3
 ubhe yathā no ahanī sacābhuvā 10.76.1
 tiraç cid ayaḥ savanā purūṇi 4.29.1
 tiraç cid ayaḥ savanā vaso gahi 8.66.12
 tvaṣṭā devebhīr janibhiḥ sajosāḥ 6.50.13
 tvaṣṭā devebhīr janibhiḥ pitā vacaḥ 10.64.10
 viçāṁ kavīm viçpatīm mānuṣīr iṣaḥ 3.2.10
 { viçāṁ kavīm viçpatīm mānuṣīṇām 5.4.3
 { viçāṁ kavīm viçpatīm çaçvatīnām 6.1.8
 purā sahasrā nī çīçāmi sākam 10.28.6
 purā sahasrā nī çīçāmi dāçuṣe 10.48.4
 { ud u ſya devaḥ savitā damūnāḥ 6.71.4
 { ud u ſya devaḥ savitā yayāma 7.38.1
 { ud u ſya devaḥ savitā savāya 2.38.1
 ud u ſya devaḥ savitā hiraṇyayā 6.71.1
 imam nara marutaḥ saçcatā vṛdham 3.16.2
 imam nara marutaḥ saçcatānu 7.18.25

¹ See p. 2.

- ratham ye cakruḥ suvṛtaṁ nareṣṭhām 4.33.8
 ratham ye cakruḥ suvṛtaṁ sucetasah 4.36.2
 ṛtasya pathā namasā haviṣmatā 1.128.2
 { ṛtasya pathā namasā miyedhaḥ 10.70.2
 { ṛtasya pathā namasā vivāset 10.31.2
 anaḥvo jāto anabhiḥur arvā 1.152.5
 anaḥvo jāto anabhiḥur ukthiah 4.36.1
 pra dyāvā yajñāḥ prthivī ṛtāvṛdhā 1.159.1
 pra dyāvā yajñāḥ prthivī namobhiḥ 7.53.1
 { dāivyā hotārā prathamā purohitā 10.66.13
 { dāivyā hotārā prathamā viduṣṭarā 2.3.7
 { dāivyā hotārā prathamā ny ṛṇje 3.4.7 = 3.7.8
 { dāivyā hotārā prathamā suvācā 10.110.7
 tasmā etaṁ bharata tadvaçāya 2.14.2
 tasmā etaṁ bharata tadvaço dadīḥ 2.37.1
 viṣṇor eṣasya prabhṛthe havāmahe 2.34.11
 viṣṇor eṣasya prabhṛthe havirbhiḥ 7.40.5
 tubhyaṁ suto maghavan tubhyam ābhṛtaḥ 2.36.5
 tubhyaṁ suto maghavan tubhyaṁ pakvaḥ 10.116.7
 rāyas poṣaṁ yajamāneṣu dhārāya 10.122.8
 { rāyas poṣaṁ yajamānāya dhehi 10.17.9
 { rāyas poṣaṁ yajamānāya dhattam 8.59 (Vāl. 11).7
 aryamā mitro varuṇaḥ pariḥmā 1.79.3 ; 10.93.4
 aryamā mitro varuṇaḥ sarātayaḥ 8.27.17
 ud vandanam āirayataṁ suar dṛṇe 1.112.5
 ud vandanam āirataṁ daṁsanābhiḥ 1.118.6
 yuvaṁ çvetam pedava indrajūtam 1.118.9
 yuvaṁ çvetam pedave aḥvināçuam 10.39.10
 indrā nv agnī avase huvadhyāi 5.45.4
 indrā nv agnī avaseha vajrinā 6.59.3
 { viçvasya sthātur jagato janitrīḥ 6.50.7
 { viçvasya sthātur jagataç ca gopāḥ 7.60.2
 viçvasya sthātur jagataç ca mantavaḥ 10.63.8

A 5. Interchange between *triṣṭubh* and *jagatī* as suggesting relative age

Finally, there are four cases in addition to the mass treated in the preceding paragraphs, in which a good *jagatī* or *triṣṭubh* line varies with an almost identical *jagatī* or *triṣṭubh* whose structure is more or less irregular or defective. In the first case the conditions are not so intolerable as to warrant the condemnation of the less perfect, shorter form:

- sa indrāya pavase matsarintamaḥ 9.76.5
 sa indrāya pavase matsaravān 9.97.3

The irregularity in the cadence of the *triṣṭubh* form is of the sort noted by

Oldenberg, Prol., p. 63 ff. Arnold, *Vedic Metre*, pp. 127, 317, not plausibly, corrects to matsarāvān. The second case is, perhaps, more critical:

sam yo vanā yuvate bhasmanā datā 10.115.2

sam yo vanā yuvate cucidan 7.4.2

I confess that, if the shorter and less perfect form occurred in the tenth book and the longer in the seventh. I should be disposed to condemn the short form. But it occurs in an otherwise very sound Vasiṣṭha hymn; therefore I prefer to think that it was read sam yo vanā yuvate cucidan, showing the not too unfrequently anomalous quantities of the cadence. I am certain that Arnold's restoration, cucidantaḥ (*Vedic Metre*, pp. 101, 308), is aside the mark.

The third case is:

kṛṣṇam ta ema ruṣadūrme ajara 1.58.4

kṛṣṇam ta ema ruṣataḥ puro bhāḥ 4.7.9

Here the final syllable of ruṣadūrme is probably short,¹ making the cadence ○○○○. Such cases are not so rare (Oldenberg, Prol., p. 64) as to establish 4.7.9 in a position of certain priority. Note, however, the unusual accent of ruṣadūrme, and see under 1.58.4^d.

The fourth case is:

agnim hotāram itate vasudhitim 1.128.8

agnim hotāram itate namobhiḥ 5.1.7

Here also the four short syllables of vasudhitim do not really determine the priority of the rival pāda; see below, p. 542, note 1.

A 6. Interchange between triṣṭubh and dvipadā virāj

In a little class by themselves are three cases of interchange between a triṣṭubh line and a virāj, one pair occurring in the same book (cf. also under 1.68.9, 10^a, and 1.69.7^a):

ṣiṣum jajñānam haryatam mṛjanti 9.96.17

ṣiṣum jajñānam hariṁ mṛjanti 9.109.12

sa hi kṣapāvān abhavad rayiṇām 7.10.5

sa hi kṣapāvān agni rayiṇām 1.70.5

mathid yad im vibhrto mātariçvā 1.71.4

mathid yad im viṣṭo mātariçvā 1.148.1

The two types are closely related. Oldenberg, Prol., pp. 73, 97, has pointed out that hymns of either metre occasionally lapse into the other related form. There can be no question but what the Virāj is daughter of the Triṣṭubh; it is, therefore, surprising that these cases are so isolated. Since haryata and hari, in the first pair, are both frequent designations of soma—haryayatam and harim both in the same stanza, 9.26.5—the context does not help to determine which is the original version of the pāda. In the second pair the sense rather points to the priority of 7.10.5; see under 1.70.5^a. In the third pair also the virāj pāda is probably secondary to the triṣṭubh; see above, p. 527.

¹ Cf. the author, *American Journal of Philology*, lli, pp. 39 ff.

CLASS B. VARIATIONS AS BETWEEN SHORT AND LONG LINES

B 1. On 'false' jagatī or triṣṭubh

The most conspicuous phenomenon in the metrical habits that attend repeated pādas is the following: an eight-syllable line of regular construction appears to be extended to the long metre types of twelve, more rarely of eleven syllables, by the addition at the end of four, or, more rarely, three syllables. The increased lines then belong to a type which may be described as an anuṣṭubh-gāyatrī pāda, upon which follows a final four-syllable, or more rarely a three-syllable pāda. Or, perhaps better, an octosyllabic pāda is increased by an iambic dipody acatalectic or catalectic. These types may be designated as 'false' jagatī or triṣṭubh. A good many of these cases belong to the class of octosyllabic pādas combined with 'four-syllable pādas', described by Oldenberg, *Prol.*, p. 111 ff. To a considerable extent the additional dipody appears as a refrain in an entire hymn, or part of a hymn; it is pretty safe to assume that the authors actually employed previously existing pādas whenever the pāda preceding the refrain recurs in another hymn without the refrain. The phenomenon is not so frequent as to bring with it the certainty that the dipody refrain hymns, as a class, are of late composition. But it is hard to avoid the conclusion, in each particular case, that the short, non-composite line preceded the longer line, even if we grant that the reverse process is possible, or at least imaginable. In one case at least the agglutination of the long pāda takes place, as it were, before our eyes:

guciḥ pāvaka ucyate 9.24.7

guciḥ pāvako adbhutaḥ 1.142.3; 9.24.6.

From the matter contained in these two a Kāvya poet (Nārada Kāvya) has patched together a 'false' jagatī, stylistically awkward, and addressed very strainedly to the wrong person:

guciḥ pāvaka ucyate so adbhutaḥ 8.13.19.

See under 1.142.3^a.

It is interesting to observe that pādas consisting of 8+4 syllables continue to be made at a later time. AV. 6.2.3^c, vīrapcin ví mṛdho jahi raksasvīnī, is such a pāda, making with two octosyllabic pādas a and b an uṣṇī stanza (Anukramāṇī, paroṣṇī). The two first pādas = RV. 7.32.8^{ab}; pāda c is the Atharvan's own composition. The two first stanzas of the AV. are in the same metre, pāda 2^b being almost = RV. 7.32.6^d. Since the AV. hymn is in all probability an expansion of RV. motives its composite uṣṇī pādas, 1^c-3^c, all three original, are the product of a later poet who continues deftly a method established for him at an earlier time.

B 2. Pādas of the Vimada hymns which occur also without the refrain dipody

The hymns of the Vimadas, 10.21 : 24.1-3 : and 25, in so-called āstārāpankti metre, have the refrains *vi vo made* and *vivakṣase*. The following seven pādas of these hymns, all of them pretty nearly formulas, occur also minus the refrain :

- mā no duḥṣaṁsa iṣata 1.23.9 ; 9.94.7
 mā no duḥṣaṁsa iṣatā vivakṣase 10.25.7
 asme rayiṁ ni dhārāya 1.30.22
 asme rayiṁ ni dhārāya vi vo made 10.24.1
 { viṣvā adhi ṣriyo dadhe 2.8.5
 { viṣvā adhi ṣriyo dhita 10.127.1
 viṣvā adhi ṣriyo dhiṣe vivakṣase 10.21.3
 ṣṛaṁ pāvakaṣocīṣam 3.9.8 ; 8.43.31 ; 10.11
 ṣṛaṁ pāvakaṣocīṣam vivakṣase 10.21.1
 ṣreṣṭhāṁ no dhiḥi vāryam 3.21.2
 ṣreṣṭhāṁ no dhiḥi vāryam vivakṣase 10.24.2
 raṇam gāvo na yavase¹ 5.33.16
 raṇam gāvo na yavase vivakṣase 10.25.1
 vrajāṁ gomantam aṣvinam 10.62.7
 vrajāṁ gomantam aṣvinam vivakṣase 10.25.5

B 3. Other refrain pādas which occur also without the refrain dipody

The following are the remaining pādas, with refrain, seven in number, which occur also minus the refrain :

- iṣāno apratiṣkuta indro aṅga 1.84.7
 iṣāno apratiṣkutaḥ 1.7.8
 indro aṅga, though simple prose, is refrain in the tṛca 1.84.7-9. See under 1.7.8
 upa srakveṣu bapsato ni ṣu svapa 7.55.2
 upa srakveṣu bapsataḥ 8.72.15
 ni ṣu svapa is refrain in the tṛca 7.55.2-4
 indra viṣvābhīr ūtibhīr vavakṣitha 8.12.5
 { indra viṣvābhīr ūtibhīḥ 8.37.1-6 ; 61.5 ; 10.134.3
 { indro viṣvābhīr ūtibhīḥ 8.32.12
 vavakṣitha is refrain in the tṛca 8.12.4-6
 puruṣaṣṭam ūtaye ṛtaṣya yat 8.12.14
 puruṣaṣṭam ūtaye 8.71.10
 ṛtaṣya yat is refrain in the tṛca 8.12.13-15
 vṛṣā tvam ṣatakrato vṛṣā havah 8.13.31
 vṛṣā tvam ṣatakrato 8.33.11
 vṛṣā havah is refrain in the tṛca 8.33.31-33
 pibā somaḥ madāya kam 8.95.3
 pibā somaḥ madāya kam ṣatakrato 8.36.1-6. Cf. 8.93.27^b-29^b

¹ Observe the irregular final cadence ; cf. Oldenberg, *Prol.*, p. 11. This is obviated, accidentally perhaps, in the long pāda.

pibā sutasyāndhaso abhi prayāḥ 5.51.5

pibā sutasyāndhaso madāya 7.90.1

abhi prayāḥ is refrain in the trca 5.51.5-7, deducting which, there is left the short pāda pibā sutasyāndhasaḥ which is at the base of the triṣṭubh.¹

B 4. Pādas with dipody appendage which is not refrain

In a number of hymns or series of stanzas an iambic dipody is added regularly and intentionally to an octosyllabic pāda, though the dipody is different every time, that is to say, is not repeated as a refrain; note especially 8.13 (five occurrences). In the following cases the same octosyllabic pāda occurs elsewhere without the dipody appendage:

vayā ivānu rohate juṣanta yat 8.13.6

vayā ivānu rohate 2.5.4

juṣanta yat recurs as dipody appendage in 9.102.5.

gantārā dāṇuṣo grhaṁ namasvinaḥ 8.13.10

gantārā dāṇuṣo grham 8.5.5; 22.8

namasvinaḥ is frequent cadence: 1.36.7; 7.14.1; 8.64.17; 10.48.6.

tantuṁ tanuṣva pūrvyaṁ yathā vide 8.13.14

tantuṁ tanuṣva pūrvyam 1.142.1

yathā vide recurs as conscious dipody appendage in 8.13.19; 9.106.2, and is otherwise a favourite formula, invariably at the end of a pāda: 1.127.4; 132.2; 156.3; 8.49(Vāl.1).1; 69.4; 9.86.32.

ṇuciḥ pāvaka ucyate so adbhutaḥ 8.13.19

{ ṇuciḥ pāvaka ucyate 9.24.7

{ ṇuciḥ pāvako adbhutaḥ 1.142.3; 9.24.6

See above, p. 535.

dhukṣasva pipyuṣim iṣam avā ca naḥ 8.13.25

{ dhukṣasva pipyuṣim iṣam 8.54(Vāl.6).7; 9.61.15

{ dhukṣanta pipyuṣim iṣam 8.7.3

The cadence avā ca naḥ does not occur elsewhere in the RV.

gopā ṛtasya dīdhi sve dame 3.10.2

gopā ṛtasya dīdhi 10.118.7

sve dame is frequent cadence: 1.1.8; 94.14; 2.2.11; 5.48.3.

havyavāham amartyaṁ sahovṛdham 3.10.9

havyāham amartyam 4.8.1; 8.102.17

sahovṛdham as cadence in 1.36.2.

aṇhoḥ cid urucakrayo 'nehasaḥ 8.18.5

aṇhoḥ cid urucakrayaḥ 5.67.4

anehasaḥ as cadence in 8.45.11.

ṇarma yachantu sapratho yad imahe 8.18.3

ṇarma yachantu saprathaḥ 10.126.7

The shorter pāda is followed in 10.126.7 by ādityāso yad imahe ati dviṣaḥ. The words ati dviṣaḥ are refrain in 10.126.1-7. The dipody yad imahe is cadence in 1.136.4; 8.45.14.

dyumantaṁ ṇuṣmam ā bharaḥ suarvidam 9.106.4

dyumantaṁ ṇuṣmam ā bhara 9.29.6

Cf. 9.84.5^b.

¹ Cf. above, p. 531.

B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī

A very large number of repeated pādas throughout the Rig-Veda present in a scattering way the same phenomenon: an eight-syllable pāda recurs with an appended iambic dipody acatalectic or catalectic. That is to say, looking at the matter from a purely external point of view, the eight-syllable pāda is increased by the addition of the proper kind of four or three syllables into a jagatī or triṣṭubh line. Antecedently the opposite genesis is also possible: a jagatī or triṣṭubh line, if it happens that its first eight syllables make a good anuṣṭubh or gāyatrī line, may be turned into such a line by dropping its last four or three syllables.¹ This group naturally lends itself to a double treatment, according as an octosyllabic line is paralleled by a jagatī or by a triṣṭubh.

B 6. Expansion of an octosyllabic pāda into a jagatī

An octosyllabic line is paralleled by a jagatī in the following cases:

grutkarnam saprathastanam 1.45.7

grutkarnam saprathastanam tuā girā 10.140.6

tuā girā does not occur elsewhere in cadence.

indrah somasya pitaye 8.12.12

indrah somasya pitaye vṛṣayate 1.55.2

vṛṣayate is cadence in 9.108.1; 10.94.9.

dasrā hiraṇyavartanī 1.92.18; 5.75.2; 8.5.11; 8.1

dasrā hiraṇyavartanī gubhas patī 8.87.5

gubhas patī is frequent as cadence, e.g. 1.3.1; 34.6; 47.5.

devam martāsa ūtaye 3.9.1; 5.22.3; 8.11.6

devam martāsa ūtaye havāmahe 1.144.5

havāmahe is very frequent as cadence; e.g. 1.16.4².

indram jāitṛāya harsayan 9.111.3

indram jāitṛāya harsaya cācīpatim 8.15.13

Cases of cācīpati are frequent in cadence; so especially cācīpate as refrain dipody in 8.37.

rathe koṣe hiraṇyaye 8.20.8

rathe koṣe hiraṇyaye vṛṣanvasū 8.22.9

vṛṣanvasū is cadence in 17 out of 18 of its occurrences: see Grassmann's Lexicon, s.v.

{ samudrasyādhi viṣṭapī 8.97.5; 9.12.6

{ samudrasyādhi viṣṭapah 8.34.13

samudrasyādhi viṣṭapī manīṣināḥ 9.107.14

manīṣināḥ is cadence in all of its occurrences: 1.164.45; 2.21.5; 3.10.1; 5.57.2; 8.5.16; 43.19; 44.19; 9.68.6; 72.2.6; 79.4; 85.3; 99.5; 10.64.15.

indrasya hārdy āviṣan 9.60.3

indrasya hārdy āviṣan manīṣibhiḥ 9.86.19

manīṣibhiḥ is cadence, with a single exception (9.86.20, where it begins a pāda, immediately after closing with the same word in stanza 19); see 1.34.1; 52.3; 9.64.13; 76.2; 107.11.

¹ See below, p. 541.

- agnih hotāram īlate 6.14.2
 { agnih hotāram īlate vasudhitim ¹ 1.128.8
 { agnih hotāram īlate namobhiḥ 5.1.7
 namobhiḥ is frequent as cadence; e.g. 7.53.1.
 vṛṣā hy ugra ṛṇvīṣe 8.6.14
 vṛṣā hy ugra ṛṇvīṣe parāvati 8.33.10
 parāvati is frequent cadence: 1.47.7; 53.7; 112.13; 119.8; 134.4; 5.73.1; 8.8.14; 12.17;
 13.15; 33.10; 45.25; 50(Vāl.2).7; 93.6; 97.4; 9.44.2; 65.22.
 divo viṣṭambha uttamaḥ 9.108.16
 divo viṣṭambha upamo ² vicakṣaṇaḥ 9.86.35
 vicakṣaṇaḥ occurs regularly at the end of eight- or twelve-syllable pādas, e.g. 1.101.7*.

B 7. The same process with incidental changes

In four cases the short pāda is modified verbally, or by a different metrical appraisal of its eight syllables, so as to make it possible for five rather than four syllables to appear added at the end. A decision as to the priority of one or the other of the repeated pādas is not possible. But the considerable complexity of the relations of each pair makes it tolerably certain that we are dealing not with general resemblance, but with real imitative production :

- ṣataṁ pūrbhir yaviṣṭha 7.16.10
 ṣataṁ pūrbhir yaviṣṭha pāhy anhasaḥ 6.48.8
 pāhy anhasas is frequent cadence : 1.91.5; 6.16.30, 31; 7.15.15; 9.56.4.
 gāḥ ṛṇvāno na nirṇijam 9.14.5; 9.107.26
 gāḥ ṛṇvāno nirṇijam haryataḥ kaviḥ 9.86.26
 nābhā prthivā adhi 3.29.4
 nābhā prthivā adhi sānuṣu triṣu 2.3.7
 yad vā pañca kṣitinaām 5.35.2
 yad vā pañca kṣitinaām dyumnā ā bhara 6.46.7

In a case or two the parallelism fades out into more or less general resemblance which does not, however, exclude the possibility or even the probability of imitative workmanship :

- aṣatrur indra jajñīṣe 1.133.2
 { aṣatrur indra januṣā sanād asi 1.102.8
 { anāpir indra januṣā sanād asi 8.21.13
 sanād asi is cadence also in 7.32.24.
 na tvāvān indra kaṣ cana 1.81.5
 na tvāvān anyo divyo na pāṛthivāḥ 7.32.23
 tubhyāyam adribhiḥ sutaḥ 8.82.5
 tubhyāyam somaḥ paripūto adribhiḥ 1.135.2

¹ Arnold, *Vedic Metre*, p. 124, would read vasudhitim. I am not inclined to think that he is right; see under 1.1.2*.

² Subtly and interestingly upamo takes here the place of uttamo, so as to yield an anapaest where the anapaest is the rule; see Oldenberg, *Prol.*, p. 56.

B 8. Expansion of an octosyllabic pāda into a triṣṭubh

In this group octosyllabic pādas vary with triṣṭubh pādas. The important difference between this and the preceding class is. that this parallelism is not supported by any prevalent metrical type, because. in general. pādas with odd and even syllables do not mix in the same stanza (excepting, rarely and anomalously, triṣṭubh and jagatī); see Oldenberg, Prol., p. 117 ff. Nevertheless, here, as in the preceding class, the presumption is antecedently, and on the whole, in favour of the longer pāda's secondary origin. The number of cases here is rather larger than in the corresponding jagatī class (B 6). Note here the first two interesting double examples, involving whole distichs:

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15

pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoh 7.1.13

ā no mitrāvaruṇā gṛh̥tāir gavyūtim ukṣatam 3.62.16

ā no mitrāvaruṇā havyajuṣṭim̐ gṛh̥tāir gavyūtim ukṣatam ilābhīḥ 7.65.4

Cf. gṛh̥tāir gavyūtim ukṣatam 8.5.6.

vidyāma sumatīnām 1.4.3

vidyāma sumatīnām navānām 10.89.17

Cf. 8.5.37^b.

uru kṣayāya cakrire 1.36.8

uru kṣayāya cakrire sudhātu 7.60.11

satrāsūhantī varen̐yam 1.79.8

satrāsūhantī varen̐yam sahodām 3.34.8

Cf. 6.17.13^b.

agnīm hotāram ilāte 6.14.2

{ agnīm hotāram ilāte namobhīḥ 5.1.7

{ agnīm hotāram ilāte vasudhitim 1.128.8¹

na yat paro nāntarāḥ 2.41.8

na yat paro nāntaras tuturyāt 6.63.2

mahān mahībhir ūtibhīḥ 4.32.1

mahān mahībhir ūtibhīḥ saraṇyan 3.1.19 = 3.31.18

divodāsāya sunvate 6.16.5

divodāsāya sunvate sutakre 6.31.4

asvāpayad dabhītaye 4.30.21

asvāpayad dabhītaye suhantu 7.19.4

Cf. suhantu at the end of 7.30.2^d.

vṛṇīmahe sakhyāya 9.66.18

vṛṇīmahe sakhyāya priyāya 4.41.7

svāyudhāsa iṣmināḥ 5.87.5

svāyudhāsa iṣmināḥ suniṣkālḥ 7.56.11

Cf. 4.37.4^b.

kim aṅga radhracodanaḥ 8.80.3

kim aṅga radhracodanam tvāhuḥ 6.44.10

somaṁ vīrāya cīpriṇe 8.32.24

somaṁ vīrāya cīpriṇe pibadhyāi 6.44.14

¹ See above, p. 539 top.

541] *Faulty verses of eight syllables corresponding with long lines*

- imañ no agne adhvaram 6.52.12
 { imañ no agne adhvaram juṣasva 7.42.5
 { asmākam agne adhvaram juṣasva 5.4.8
 uta syā naḥ sarasvatī 6.61.7
 uta syā naḥ sarasvatī juṣāṇā 7.95.4
 { ā no viçvābhīr ūtibhiḥ 8.8.1
 { ā vām viçvābhīr ūtibhiḥ 8.8.18 ; 7.3
 ā no viçvābhīr ūtibhiḥ sajoṣāḥ 7.24.4
 sajoṣāḥ is very frequent cadence ; e.g. 4.5.1 ; 5.41.2 ; 6.3.1 ; 8.48.15.
 mā no mardhiṣṭam ā gatam 7.74.3
 mā no mardhiṣṭam ā gatam çivena 7.73.4
 vi yas tastambha rodasī 9.101.15
 vi yas tastambha rodasī cid urvī 7.86.1
 rodasī cid urvī is a standing formula : 3.6.10 ; 56.7 ; 6.67.5 ; 7.57.1, &c.
 mahaḥ sa rāya eṣate 10.93.6
 mahaḥ sa rāya eṣate patir dan 1.149.1
 patir dan and paṭi dan are cadences in 1.120.6 ; 153.4 ; 10.99.6 ; 105.2.
 Cf. also under 9.97.5^b.

In two cases the eight-syllable pāda is shortened by a slight verbal change into seven syllables, so that four syllables appear to be added to form the triṣṭubh :

- sañ vo madāso agmata 1.20.5
 sañ vo madā agmata sañ puramdhiḥ 4.34.2
 abhy arṣanti suṣṭutim 9.62.3
 abhy arṣata suṣṭutim gavyam ājim 4.58.10
 Read abhi arṣ^o in 9.62.3.

B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh or jagatī

Of greater critical importance is the following class. A long metre pāda (usually triṣṭubh) is paralleled by a short metre octosyllabic pāda in such a way that the short metre pāda is metrically imperfect in its last four syllables, which normally ought to be an iambic dipody (◡ – ◡ ◡). The cadence of the eight-syllable pāda is usually ◡ ◡ ◡ ◡, occasionally also other feet, whereas the long pāda ends, as it should, in the iambic dipody catalectic or acatalectic.¹ In more than one case of this class the sense of the short line is also defective, so as to leave no doubt whatsoever that the short pāda is the stunted product of an after-poet. The classical example of this class is :

- vṛtram jaghanvān asṛjat vi sindhūn 4.18.7 ; 19.8
 vṛtram jaghanvān asṛjat 1.80.10.

In the second pāda there is no expressed object, the very fact that all readers of the Veda would agree in supplying sindhūn, or something like, shows that the descent of the pāda is as described ; see under 1.80.10. The number of pādas

¹ Cf. Oldenberg, Prol., p. 8, and the table of exceptional forms on p. 11.

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which show these conditions, suggesting the secondary origin of the short (abbreviated) form, is fairly large :

ṛtena mitrāvaruṇā sacethe 1.15.1

ṛtena mitrāvaruṇā 1.2.8

In 1.2.8^b the text continues with enclitic ṛtāvṛdhāv at the beginning of the pāda, showing that the latter word is blended rhythmically with the first pāda ; see under 1.2.8^a.

upa brahmāṇi harivo haribhyam 10.104.6

upa brahmāṇi harivaḥ 1.3.6

It is tempting, but not exigent, to assume the descent of 1.3.6 from 10.104.6 ; see under 1.3.6.

draviṇodā draviṇasas turasya 1.96.8

draviṇodā draviṇasaḥ 1.15.7

See under 1.96.8.

sakhe vaso jaritṛbhyo vayo dhāḥ 3.51.6

sakhe vaso jaritṛbhyah 1.30.10 ; 8.71.9

Both metric form and sense seem to favour the longer pāda ; see under 1.30.10.

yathā no mitro varuṇo juṣaṭ 3.4.6

yathā no mitro varuṇaḥ 1.43.3

The pāda 1.43.3^a is satisfied by anticipating cīketati at the end of pāda b ; thus: yathā no mitro varuṇo (yathā rudraḥ) cīketati ; see under 1.43.3.

ye cid dhi tvam ṛṣayaḥ pūrva ūtayo (juhāre 'vase mahi) 1.48.14

yae cid dhi vām pura ṛṣayo (juhāre 'vase narā) 8.8.6

If we read in 8.8.6 purarṣayo, with double sandhi, both forms are well enough.

ye cid dhi pūrva ṛṣasāpa āsan 1.179.2^a

ye cit pūrva ṛṣasāpaḥ 10.154.4

The metre is obviously inferior in 10.154.4.

preṣṭham vo atithim ṛṇise 1.186.3

preṣṭham vo atithim (stuse mitram iva priyam) 8.84.1

stuse added to 8.84.1^a improves that pāda ; see, however, under 1.186.3.

etā u tyāḥ praty adṛṣran purastāt 7.83.3

eta u tye praty adṛṣran 1.191.

Clear instance of a stunted pāda ; see under 1.191.5.

anu kṛṇe vasudhiti jihāte 3.31.17

anu kṛṇe vasudhiti¹ 8.48.3

See under 1.2.8 and 3.31.17.

ā no mitrāvaruṇā havyajūṣṭim (ghṛtāir gavyūtim ukṣatam iḥābhīh) 7.65.4

ā no mitrāvaruṇā (ghṛtāir gavyūtim ukṣatam) 3.62.16

See under 3.62.16.

{ prati vām sūra udite vidhema 7.63.5

{ prati vām sūra udite sūktāḥ 7.65.1

prati vām sūra udite² 7.66.7

See under 7.63.5.

¹ This example bids us pause before accepting Arnold's suggestion (VM., p. 124) to read vasudhiti in 8.48.3.

² Cf. Oldenberg, Prol., p. 11.

açvāvad gomad yavamat suvīriam 9.69.8

açvāvad gomad yavamat¹ 8.93.3

Clear case of stunted pāda; see under 8.93.3.

avyo vārebhiḥ pavate madintamaḥ 9.108.5

avyo vārebhiḥ pavate 9.101.16

See under 9.101.16.

yo asya pāre rajaso viveṣa 10.27.7

yo asya pāre rajasaḥ 10.187.5

Clear case of stunted pāda; see under 10.27.7.

{ na tam aṅho na duritaṁ kutaḥ cana 2.23.5

{ na tam aṅho devakṛtaṁ kutaḥ cana 8.19.6

na tam aṅho na duritam 10.126.1

Clear case of stunted pāda; see under 2.23.5.

Cf. also under 5.1.8; 8.36.7.

B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda

The preceding classes are concerned in one way or another, with the extension of a dimeter line into trimeter line by the addition of the proper amount of syllables at the end. The same result, regarded in a purely external fashion, is accomplished, on a rather surprising scale of frequency by the opposite process: four syllables appear to be added to the beginning of an octosyllabic pāda, thus turning it into a jagati.

At times the short pāda is itself a mere phrase which reappears indifferently in the longer pāda. Thus in the following cases:

yajamānāya sunvate 5.20.5, &c.

{ rjūyate yajamānāya sunvate 10.100.3

{ supṛavye yajamānāya sunvate 10.125.2

{ viçved aha yajamānāya sunvate 1.92.3

{ bhadra çaktir yajamānāya sunvate 1.83.3

varuṇa mitrāryaman 8.67.4; 10.126.2

{ tasmā agne varuṇa mitrāryaman 7.59.1

{ vayan te vo varuṇa mitrāryaman 8.19.35

çaçamānāya sunvate 4.31.8

{ ya ādrtyā çaçamānāya sunvate 8.66.2

{ tuam agne çaçamānāya sunvate 1.141.10

The extent to which such pairs occur in the RV., or in the body of the Vedic mantras as a whole, is revealed fully by the Reverse Concordance.² As an instance outside of the RV. I note the following pair:

çataṁ te santv āvṛtaḥ AV. 6.77.3; MÇ. 9.4.1

agne aṅgiraḥ çataṁ te santv āvṛtaḥ VS. 12.8, &c.

¹ Arnold, VM., p. 315: 'The verse may be readily corrected to gomad yavamad açvavat'. The parallel shows how risky is the suggestion.

² See JAOS. xxix. 288; and above, p. 9.

Part 2, Chapter 2: Metrical Variations in Repeated Passages [544

Akin to this class are pairs of pādas which differ in their opening dipody and end in identical octosyllabic cadences, as :

aṅho rājan varivah pūrave kaḥ 1.63.7
hantā vṛtaṁ varivah pūrave kaḥ 4.21.16
pra marṣiṣṭhā abhi viduḥ kaviḥ san 1.71.10
ava dyubhir abhi viduḥ kaviḥ san 7.18.2

In the following rather long list the presumption is, very regularly, in favour of the primary origin of the short pāda :

sāsahyāma pṛtanyataḥ 8.40.7
indratvotāḥ sāsahyāma pṛtanyataḥ 1.132.1
indratvotāḥ occurs only once more, also as pāda opening, 8.19.16.
pavamāno vi dhāvati 9.37.3
vyānaḥ pavamāno vi dhāvati 9.103.6
vyānaḥ occurs twice more, both times as pāda opening, 3.49.3 ; 9.86.5.
somaṣṛṣṭhāya vedhase 8.43.11
kilālaḥ somaṣṛṣṭhāya vedhase 10.91.14
abhy arṣanti suṣṭutim 9.62.3
pavamānā abhy arṣanti suṣṭutim 9.85.7¹
agnijihvā ṛtāvṛdhaḥ 1.44.14 ; 7.66.10
divakṣaso agnijihvā ṛtāvṛdhaḥ 10.65.7
pṛthupūjā amarīyaḥ 3.27.5
vāḥvānaraḥ pṛthupūjā amarīyaḥ 3.2.11
aṇaniṁ yātumadbhyaḥ 7.104.25
nūnam sṛjād aṇaniṁ yātumadbhyaḥ 7.104.20
vṛṣabhāya kṣitīnām 10.187.1
juhotana vṛṣabhāya kṣitīnām 7.98.1
pavamānaḥ kanikradat 9.3.7
agre vācaḥ pavamānaḥ kanikradat 9.106.10
atithigvāya ṣambaram 1.130.7
arandhaya 'tithigvāya ṣambaram 1.51.6
amṛtaṁ jātavedasam 8.74.5
pra-pa vāyam amṛtaṁ jātavedasam 6.48.1
suvīryaṁ svaṣṭryam 8.12.33
sa no agniḥ suvīryaṁ svaṣṭryam 3.26.3
prati paṣyema sūrya 10.158.5
jīg jīvāḥ prati paṣyema sūrya 10.37.7
trīṇi padā vi cakrame 1.22.18 ; 8.12.27
yasmāi viṣṇus trīṇi padā vicakrame 8.52(Vāl.4).3
pavamānāya gāyata 9.65.7
vipaṣṭeite pavamānāya gāyata
vahanu somaṣṭaye 4.46.3 ; 8.1.24
uṣarbudho vahanu somaṣṭaye 1.92.18
huvema vājasātaye 6.57.1
devam-devam huvema vājasātaye 8.27.13

¹ See above, p. 524.

In the following pair the presumption is rather in favour of the priority of the longer pāda :

maghavadbhyaḥ ca mahyaṁ ca 9.32.6

chardir yacha maghavadbhyaḥ ca mahyaṁ ca 6.46.9

Cf. 6.15.3, and see p. 12 note.

Occasionally the same relation is attended by slight changes of verbal form, or of the metrical status of a given syllable (cf. also under 1.127.8^d; 7.104.7^c; 8.32.22^c):

siāma saprathastame 5.65.5

ṣarman siāma tava saprathastame 1.94.13

ā vājam darṣi sātaye 5.39.3

nṛbhīr yato vājam ā darṣi sātaye 9.68.7

indra rāyā parīṇasā 4.31.12; 8.97.6

tvaṁ na indra rāiā parīṇasā 1.129.6

tvaṁ na indra is frequent verse opening; see Concordance.

abhi na ā vavṛtsua 4.31.4

manyō vajrin abhi māṁ ā vavṛtsva 10.83.6

praty u adarṣy āyati 7.81.1

citreva praty adarṣy āyati 8.101.13

pūrṇāṁ vivaṣṭy āsicam 7.16.11

adhvaryavaḥ sa pūrṇāṁ vaṣṭy āsicam 2.37.1

rayiṁ soma ṣravāyyam 9.63.23

goarṇasaṁ rayim indra ṣravāyyam 10.38.2

jyotiṣā bād hate tamaḥ 10.127.2

yena sūrya jyotiṣā bād hase tamaḥ 10.37.4

In one instance a triṣṭubh line varies in a manner quite parallel with an awkward, hypermetric, trochaic dimeter line which is obviously nothing but that very triṣṭubh, minus three syllables at the beginning; the shorter form is palpably secondary :

diva ā prthivā rjīṣin 8.79.4

ā no diva ā prthivā rjīṣin 7.24.3

B 11. Cases in which the Expansion is by Insertion

The last class of repeated pādas bearing upon metre offers the following external conditions: one of the repeated pādas is octosyllabic, rarely catalectic or heptasyllabic; the other mimics the act of inserting after the fourth or fifth syllable—the future caesura—four syllables, so that the resultant pāda is a jagati, rarely a triṣṭubh. In the majority of cases, though not in all, the first three of the inserted syllables make an anapaest (∪ ∪ —), the ideal cadence after the caesura.¹ In this way both the shorter and the longer pāda usually present

¹ In a case cited above (p. 539), the preference for the anapaestic sequence after the caesura has shown itself in the shape of simple yet effective modulation :

divo viṣṭambha uttamaḥ 9.108.16

divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35

Compare also the obviously intentional change of arāvṇaḥ to araruṣo (above, p. 540) in :

pāhi dhūrter arāvṇaḥ 1.36.5

pāhi dhūrter araruṣo aghāyoh 7.1.13

equally good forms. We are led to the general consideration that it is more natural to add than to subtract from a Vedic verse line; that, therefore, there is a general presumption in favour of the originality of the shorter line. In one or two cases the opposite process has taken place demonstrably; this renders impossible a definite decision in other cases, unless additional criteria happen to be available. The number of these cases is quite considerable, amounting to something in the neighbourhood of 40 :

indrāya çūsam arcati (10.133.1, arcata) 1.9.10; 10.133.1

indrāya çūsam harivantam arcata 10.96.2

mā no duhçaṇsa iṇata 1.23.9; 7.94.7; 10.25.7

mā no duhçaṇso abhidipsur iṇata 2.23.10

abhi prayāṇsi vitaye 6.16.44

abhi prayāṇsi sudhitāni vitaye 1.135.4

Cf. abhi prayāṇsi sudhitāni hi khyah (10.53.2, khyat) 6.15.15; 10.53.2

vipraṁ hotāram adruham 8.44.10

vipraṁ hotāraṁ puruvāram adruham 6.15.7

samīcīnāso asvaran 8.12.32

samīcīnāsa ṛbhavaḥ sam asvaran 8.3.7

rayiṁ dhattam çatagvinam 4.49.4

rayiṁ dhattam vasumantaṁ çatagvinam 1.159.5

mātā mitrasya revataḥ 8.47.9

mātā mitrasya varuṇasya revataḥ 10.36.3

{ çyeno na vaṇsu sīdati 9.57.3

{ çyeno na vikṣu sīdati 9.38.4

çyeno na vaṇsu kalaçesu sīdasi 9.86.35

{ avyo vāraṁ vi dhāvati 9.28.1; 9.106.10

{ avyo vāraṁ vi dhāvasi 9.16.8

avyo vāraṁ vi pavamāno dhāvati 9.74.9

çyeno na yoniṁ āśadat 9.62.4

çyeno na yoniṁ ghṛtavantam āśadam 9.82.1

pra no naya vasyo acha¹ 8.71.6

{ pra no naya prataraṁ vasyo acha 6.47.7

{ pra taṁ naya prataraṁ vasyo acha 10.45.9

The preceding examples are with anapaest after the caesura in the longer pāda (cf. also under 1.16.5^a; 35.2^c; 9.63.28^a; 107.1^d). The following show other feet, or introduce slight changes of form or diction in the longer pāda, as compared with the shorter (cf. also under 1.9.8^a; 54.3^b; 5.25.8^b; 26.1^c; 9.70.9^b; 10.14.14^d):

arvāg ratham ni yachatam 8.35.22

arvāg ratham samanāsā ni yachatam 1.92.16; 7.74.2

atī viçvaṁ vavakṣiṭha 1.81.5

atīdam viçvaṁ bhuvanaṁ vavakṣiṭha 1.102.8

tvam içiṣe vasūnām 8.71.8

tvam içiṣe vasupate vasūnām 1.170.5

vasupate vasūnām is cadence also in 3.30.19; 10.47.1.

¹ In this case there is no doubt that 8.71.6 is a secondary reduction of the trimeter type; see under 6.47.7^b.

abhidrohaṁ carāmasi 10.164.4
 abhidrohaṁ manuṣiāḥ carāmasi 7.89.5
 uru kramiṣṭa jīvase 8.63.9
 uru kramiṣṭorugāyāya jīvase 1.155.4
 asmākam indra bhūtu te 6.45.30
 asmākam brahmedam indra bhūtu te 8.1.3
 ariṣyantaḥ sacemahi 2.8.6
 ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 kṛṣṇā tamāṁsi jaṇghanat 9.66.24
 kṛṣṇā tamāṁsi tviṣiā jaghāna 10.89.2
 indrāgnī rakṣa ubjātam 1.21.5
 indrāsomā tapataṁ rakṣa ubjātam 7.104.1
 svar vājī siṣāsati 9.7.4
 svar yad vājy aruṣaḥ siṣāsati 9.74.1
 çiprāḥ çirṣan hiraṇyayīḥ 8.7.25
 çiprāḥ çirṣasu vitatā hiraṇyayīḥ 5.54.11
 ūrdhvān naḥ karta jīvase 1.172.3
 kṛdhī na ūrdhvān carathāya jīvase 1.36.14
 mandra sujāta sukrato 8.74.7
 mandra svadhāva ṛtajāta sukrato 1.144.7

Here the short pāda is contained sound for sound in the long: mandra sv[adhāva ṛta]jāta sukrato ; see under 1.144.7.

ariṣṭaḥ sarva edhate 1.41.2, 8.27.16
 ariṣṭaḥ sa marto viçva edhate 10.63.13

The short pāda is contained almost sound for sound in the longer: ariṣṭaḥ sa [marto viç]va edhate: see under 1.41.2.

dyumantaṁ çuṣmam uttamam 9.63.29 ; 67.3
 dyumantaṁ vājāṁ vṛṣaçuṣmam uttamam 4.36.8

Here, once more, the relation of the pādas may be expressed thus: dyumantaṁ [vājāṁ vṛṣa]çuṣmam uttamam.

In two instances the formal relation of the repeated pādas is such that the longer is a perfect triṣṭubh line, the shorter, three syllables less, a more or less dubious or irregular gāyatrī line:

mitraṁ huve varuṇaṁ pūtadākṣam 7.65.1
 mitraṁ huve pūtadākṣam 1.2.7

The same hymn (1.2.7) contains the imperfect pāda, ṛtena mitrāvaruṇā, in relation to the sound, ṛtena mitrāvaruṇā sacethe (1.152.1 ; see under 1.2.7), as well as several other awkward pādas, trochaic and otherwise (2^{ab} and 9^{ac}); if metrical indicia are valid at all they show that both stanza 1.2.7 as well as the entire hymn are afterborn. The very same criticism applies to the following closely parallel case (see p. 88 bottom):

çikṣā çacīvas tava naḥ çacībhiḥ 1.62.12
 çikṣā çacīvaḥ çacībhiḥ 8.2.15

CHAPTER III : VERBAL VARIATIONS OF REPEATED PĀDAS: LEXICAL AND GRAMMATICAL

Grouping of verbal variations.—These may conveniently be presented in two groups or classes. The first, **Class A**, pp. 651 ff., includes the lexical variations or those in which one word is substituted for another. The second, **Class B**, pp. 561 ff., includes the grammatical variations or those in which one grammatical form is substituted for another, the words remaining substantially the same. Before the subdivisions of Class A are given, several prefatory matters should be considered.

CLASS A: LEXICAL VARIATIONS OF REPEATED PĀDAS

The terms 'synonymous pādas' and 'non-synonymous pādas'.—Lexical variations are either such as to leave the sense of a given pair of repeated lines practically unchanged; or, they are such that the meaning of one repeated pāda differs fundamentally or radically from the meaning of its partner or mate. To the former class we may assign the name 'synonymous'; to the latter the opposite name 'non-synonymous'. It may be readily understood that the application of these terms to verses rather than words carries with it some modification of their usual force which needs to be explained with some detail.

Definition of 'synonymous pādas'.—The expression 'synonymous' is, of course, to be understood here in a broader and somewhat looser sense than that which belongs to it when applied to words or phrases. To begin with, we may regard as synonymous such verses as contain the same words in different arrangement. Change in order of words is a rhetorical rather than lexical matter; such change results in verse pairs that are essentially of the same lexical value. If there is any difference that difference is at most one of emphasis or emotion. Thus,

sīdatām barhir ā sumat 1.142.7
ā barhir sīdatām sumat 3.87.4

Next, repeated pādas may indeed be directly synonymous, because their variations are restricted to the interchange between two or more ordinarily synonymous words. Thus, e.g.,

tam v abhi pra gāyata 8.15.1
tam v abhi prārcata 8.92.5

Again, repeated pādas may be synonymous, though one or more of their varied words are not at all so, because their total value as larger units of expression remains unchanged. Thus :

havyavāḥ agnir ajaraḥ pitā naḥ 5.4.2

havyavāḥ agnir ajaraḥ canohitaḥ 3.2.2

Both verses are addressed to Agni. The words pitā naḥ, 'our father', and canohitaḥ, 'propitious', are sufficiently far apart, and yet the two pādas are scarcely more than metrical variants of one another, respectively triṣṭubh and jagati, 'metrical ūha', as it were.¹ Or again :

ya ime rodasī ubhe 3.53.12

ya ime rodasī mahi 8.6.17 ; 9.18.5

are, in the light of Vedic diction, synonymous pādas, though the words ubhe and mahi are not so at all. The two words are so frequently used with heaven and earth, or similar feminine cosmic pairs, as to blend in the same pāda, as though they were glosses of one another. Thus in the two hypermetric lines of the AV. (Çaunakīya) :

anenājayad dyāvāprthivī ubhe ime 8.5.3

ācāryas tatakṣa nabhasī ubhe ime 11.5.8

In each of these either ubhe or ime is superfluous.² The Paippalāda omits ime in the first reading, anena dyāvāprthivī ubhe ajayat ; and in the second also it omits ime.

Still farther apart are the meanings of the words çiṣum and aṅsum in the following pair, and yet the pādas containing them are synonymous :

çiṣum rihanti matayaḥ panipnatam 9.85.11 ; 86.13

aṅsum rihanti matayaḥ panipnatam 9.86.46

Here çiṣum and aṅsum are both designations of soma. Çiṣum, it will be observed, appears twice, suiting the verb rihanti, whereas the figure of speech aṅsum rihanti is awkward and secondary, beyond peradventure. The expression, 'prayers lick the young (soma)', is borrowed from the habits of the cow with her calf ; see under 9.85.11.

Owing to the interchange between two words thoroughly different in sense two pādas may become estranged from one another, yet be at heart, so to speak, truly synonymous. Thus in the pair :

pra vācam indur iṣyati 9.12.6

pra vājam indur iṣyati 9.35.4

there is only a single sound's difference (c and j) but it manages to alter the face value of the two pādas a good deal. In the end they express both of them closely related functions of soma ; they are little more than different phrasings of essentially the same idea. See under 9.12.6.

The freedom with which such verbal changes are undertaken may at times strike us as frivolous or nonsensical. Thus in the following pair :

rakṣā ca no damyebhir anikāiḥ 3.1.15

çṛnotu no damyebhir anikāiḥ 3.54.1

¹ See p. 531.

² See Bloomfield, *The Atharva-Veda*, p. 42.

Both are addressed to Agni. If *anika* really means 'face', the first of the pair is good sense. But how can Agni hear with his 'home-loving faces'? See the more particular discussion of this parallel under 3.1.15.

Beyond this it is possible for a pair of repeated *pādas* to differ not only in wording, but also in theme, and yet to be in effect synonymous. Thus:

sumṛṇīko bhavatu viçvavedāḥ 6.47.12 = 10.131.6
sumṛṇīko bhavatu jātavedāḥ 4.1.20

The first is addressed to Indra; the second to Agni. But the difference is slight at least on one side. It is true that *jātavedāḥ* may not be used with Indra, but *viçvavedāḥ* may be used with both Indra and Agni, as well as other divinities. Therefore TB. 2.7.5.12 easily substitutes *viçvavedāḥ* for *jātavedāḥ* in RV. 4.1.20¹; see, e.g. under 1.12.1, where *viçvavedāḥ* appears as a standing epithet of Agni, no less applicable to Agni than to Indra.

On *ūha*-*pādas* as indicated by change of theme in the repeated *pādas*.—The last example brings us to the kind of modification (*vikāra*) known as *ūha* ('dislocation', 'alteration'), that is, the tendency or habit of making over a given mantra passage in such a way as to suit it to some other than the original divinity, or the original ritual practice. The *ūha*-type is found throughout the Vedic texts (cf. e.g. Āçvalāyana's *Gr̥hyasūtra* 1.7.13), beginning with the RV. itself. The *ūha*, by its very terms, implies every time substantial change of value, yet the resulting pairs may be fairly counted as synonymous. For synonymy implies change, as long as that change does not really divide deeply, or estrange radically the related forms. Thus we have:

adroghavācam matibhir yaviṣṭham 6.5.1
adroghavācam matibhir çaviṣṭham 6.22.2

The change is in one single sound (*y* and *ç*), but with it goes the important shift from Agni, in 6.5.1, to Indra, in 6.22.2 (see under 6.5.1). This does not, however, wipe out the essential identity of the lines. We cannot in this instance decide which is the original, precisely because the pair remain so thoroughly synonymous. In another similar pair we can tell certainly which is the 'mother verse' (*vikārya*), and which the *ūha* form (*vikṛta*):

bṛhantam ṛṣam ajarām yuvānam 3.32.7; 6.19.2
bṛhantam ṛṣam ajarām suṣumnā 6.49.10

The first is addressed to Indra, twice; the second to Rudra, once. The sequence, 'youth that does not age', is preferable and prior to 'ageless and kind'; see under 3.32.7.

The Rig-Veda mixes up Indra and Soma (Indu-Indra), at times most inextricably. Yet in the following pair of *ūha*-*pādas* they are differentiated nicely:

sa na stavāna ā bhara (sc. *rayim*) 8.24.3
sa naḥ punāna ā bhara (sc. *rayim*) 9.40.5; 61.6

¹ This is not placed in the right light by Ludwig, *Über die Kritik des Rig-Veda-Textes*, p. 35; see under 4.1.20.

Needless to mention, the first is Indra's pāda¹; the second Soma's (Pavamāna). Here again I have hazarded the guess that the Pavamāna form is the original; see under 1.12.11.

Downright ūha-pādas.—The most real ūha-pādas, approximating more closely the technical habits of the ritual texts, are those which merely vary the name of a divinity or some other proper noun, but otherwise leave the wording unchanged. In such cases it is, as a rule, not possible to find out the original, because the two pādas are otherwise identical. None the less certainly one is the pattern: the other the imitation. A typical example is:

havyebhir mitrāvaruṇā namobhiḥ 1.153.1

havyebhir indrāvaruṇā namobhiḥ 4.42.9; 7.84.1

Here there is no indication of priority. In the following pair, in which the names of two Rishis are interchanged, the general circumstances of the RV. redaction do show for once that the Bharadvāja verse antedates the Viçvāmītra verse (see under 1.4.3):

bharadvāja uta ta indra nūnam 6.25.9

viçvāmītrā uta ta indra nūnam 10.89.17.

Class A, lexical variations of repeated pādas: Six subdivisions.—The preceding pages show the principal general aspects of synonymous pādas. Their character is shown more in particular by the subjoined classification; by the introductions to the several classes; and by the examples themselves as enumerated in each class. The like holds for the non-synonymous repetitions, that is, for those cases in which verbal changes alter entirely or substantially the meaning and character of a pair or a group of repetitions (see pp. 659 ff.) I would remark, however, that such classifications, from their very nature, are not hard and fast; that they are based partly on logical and partly on formal considerations; and that they are sure to present themselves to different readers under different aspects, to some extent at least, according to the subjective state of mind of each reader. According to my feeling the subject of Lexical Change may be presented under the following heads:

- A 1. Synonymous pādas with the same or closely similar words in changed order.
- A 2. Synonymous pādas with interchanged synonymous words but without change of metre.
- A 3. Synonymous pādas with interchanged synonymous words with change of metre.
- A 4. Synonymous pādas with added or subtracted words.
- A 5. Synonymous pādas expressing or implying change of god or person or the like.
- A 6. Non-synonymous pādas without or with change of metre.

¹ Also Agni's in 1.12.11.

A 1. Synonymous pādas with the same or closely similar words in changed order

In Vedic tradition as a whole the order of words is unstable. The mantras collectively, as treated in the various Vedic Sāṃhitās and their ancillary or ritual texts, furnish about 1,000 cases in which the order of words is changed unintentionally, or at least without imparting to the changed result any meaning which is not contained in the original. I have dealt with this matter provisionally in an article in JAOS. xxix, pp. 291 ff.; see also Indo-germanische Forschungen xxxi. 156 ff. The Rīg-Veda itself contains not a few examples of pāda doublets which differ from one another in the arrangement of their words without any perceptible change of meaning. In poetry unstable order of words is, of course, to some extent, due to the hampering or confining influence of metre, as e.g. in the pair:

pra te pūrvāṇi karaṇāni vocam pra nūtanā maghavan yā cakārtha 5.31.6
prendasya vocam prathamā kṛtāni pra nūtanā maghavā yā cakāra 7.98.5

The word vocam is shifted in the second distich because the verbal changes in that line preclude its retention in its natural position at the end of the pāda. Varying degrees of emphasis may have something to do with change in word order. This operates certainly, to some extent, in concatenating pādas, as may be seen above, pp. 7 ff. So, e.g., in the catenation,

āhus te triṇi divi bandhanāni 1.163.3^d
triṇi ta āhur divi bandhanāni 1.163.4^a

The first statement proclaims its assertion emphatically; the second, musingly or reflectively, as an introduction to a further development of the theme of the hymn. Similar change of feeling accounts for the transposition in the following repeated distichs:

yah pāvamānīr adhyety ṛṣibhiḥ sambhṛtaṃ rasam 9.67.31
pāvamānīr yo adhyety ṛṣibhiḥ sambhṛtaṃ rasam 9.67.32
amivā yas te garbham durnāmā yonim āçaye 10.162.1
yas te garbham amivā durnāmā yonim āçaye 10.162.2

Different order of words occurs also once in two successive stanzas that imitate one another in Vāḷakhilya fashion (see above, p. 15):

çuṣṇasyāṇḍāni bhedati 8.40.10
āṇḍā çuṣṇasya bhedati 8.40.11

The variation seems here to be purely rhetorical, rather than grammatical. As if in a dice-box, the words are shaken up, and then thrown out, in the following two distichs:

pra te dhārā asaçcato divo na yanti vṛṣṭayaḥ 9.57.1
pra te divo na vṛṣṭayo dhārā yanty asaçcataḥ 9.62.28

The total number of these cases is fairly large, sometimes they are accompanied by slight verbal changes as well:

sīdatām barhīr ā sumat 1.142.7
ā barhīr sīdatām sumat 2.87.4

prācīnaṁ barhīr ojasā 1.188.4
 barhīḥ prācīnaṁ ojasā 9.5.4
 girā yajñasya sādhanam 3.27.2
 yajñasya sādhanam girā 8.23.9
 viçvā ca soma sāubhagā 8.78.8; 9.4.2
 soma viçvā ca sāubhagā 9.55.1
 vatsam gāvo na dhenavaḥ 6.45.28
 gāvo vatsam na mātaraḥ 9.22.2
 indra somam imam pibā 10.24.1
 indra somam pibā imam 8.17.1
 çṛṇutaṁ ma imam havam 8.73.10
 imam me çṛṇutaṁ havam 8.85.2
 vartir yāthas tanayāya tmane ca 1.183.3
 yātaṁ vartis tanayāya tmane ca 1.184.5
 bhujyūṁ yābhir avatho yābhir adhrigum 1.112.20
 yābhiḥ paktham avatho yābhir adhrigum 8.22.10
 agne tvam yaçā asi 8.23.30
 tvam indra yaçā asi 8.90.5
 maruto yam avatha vājasātāu 6.66.8
 yam devāso avatha vājasātāu 10.35.14; 63.14
 pra ye minanti varuṇasya dhāma . . . mitrasya 4.5.4
 pra ye mitrasya varuṇasya dhāma . . . minanti 10.89.8
 ugra ugrābhir ūtibhiḥ 1.7.4
 ugrābhir ugrotibhiḥ 1.129.5
 prāktād apāktād adharād udaktāt 7.104.19
 paçcāt purastād adharād udaktāt 10.87.21
 urvīm gavyūtim abhayaṁ kṛdhī naḥ 7.74.4
 urvīm gavyūtim abhayaṁ ca nas kṛdhī 9.78.5
 bādhasva dūre nirṛtiṁ parācāḥ 1.24.9
 āre bādhetthām nirṛtiṁ parācāḥ 6.74.2¹
 Cf. also under 1.25.11^c; 7.36.2^d.

A 2. Synonymous pādas with interchanged synonymous words but without change of metre

In the majority of cases repeated pādas, which are in reality one and the same pāda, differ from one another because the individual Vedic poets have, as is the habit of man, each his own style, imagination, and mode of expression; because, to some extent, they are each successively bent upon refining the work of their predecessors; and because, to some extent again, they are doubtless afflicted with forgetfulness, the kind of forgetfulness which plagues all that try to remember and cite poetry. With all the slavish imitativeness of the hymns goes also an intense variability of wording, as every one knows who has been engaged in hunting down parallel ideas in the ten thousand stanzas of the

¹ Cf. āre bādhasva, &c., MS. 1.3.39; KS. 4.13; and, bādhetthām dūram, &c., AV. 6.97.2; 7.42.1.

RV. Accordingly the same verse line is frequently repeated with some more or less indifferent change of expression. In the present rubric the metre of the original or pattern is undisturbed in the repetition or imitation. Thus the Uṣas poetry is markedly imitative (cf. also under 1.124.7^d):

uṣaḥ sūṃṛte prathamā jarasva 1.123.5

uṣaḥ sujāte prathamā jarasva 7.76.5

uṣo adyeḥa subhage vy ucha 1.113.7

uṣo no adya suhavā vy ucha 1.123.13

ā yad vām sūriā ratham 5.73.5

ā yad vām yoṣaṇā ratham 8.8.10¹

In a more marked degree the legendary narrations about the Aṣvins tend to rather monotonous repetitions which at times make entire or large parts of Aṣvin hymns appear like plagiarizing versions of one another. So the hymns 1.116 and 1.117 show this kind of relation very obviously²:

ṣatām kumbhān asiṃcatām surāyāḥ 1.116.7

ṣatām kumbhān asiṃcatām madhūnām 1.117.6

ṣatām meṣān vṛkya cakṣadānam 1.116.16

ṣatām meṣān vṛkya māmahānam 1.117.17

Cf. also 1.116.7 with 1.117.7 (above, p. 121). Other cases in the Aṣvin hymns of slight variations that leave the pair essentially unchanged in meaning are:

etāni vām aṣvinā vīryāni 1.117.25

etāni vām aṣvinā vardhanāni 2.39.8

āyukṣātām aṣvinā yātave ratham 1.157.1

āyukṣātām aṣvinā tūtujiṃ ratham 10.35.6

Again the imitative Vālakhilya hymns (see p. 13) show many stanzas and pādas that are more or less alike; the variations are obviously intentional. So in the pair:

yam te svadhāvan svadayanti dhenavaḥ 8.49 (Vāl. 1).5

yam te svadhāvan suadanti gūrtayaḥ 8.50 (Vāl. 2).5

Without going into further discussion of the niceties of these slight lexical or stylistic changes we may scan the following list of pairs; they are for the most part perfectly synonymous. The change does not, as a rule, extend beyond a single word or expression; the deflection in meaning or construction is usually very slight. There is, of course, an occasional shading off into a more sharply differentiated meaning, or a somewhat different construction. The list does not as a rule repeat the examples previously stated at the head of this chapter.³

agnir dvārā vy ṛṇvati (8.39.6, ūṛṇvate) 1.128.6; 8.39.6

ṣuciḥ pāvako vandyah (7.15.10, pāvaka idyah) 2.7.4; 7.15.10

sakhitvam ā vṛṇīmahe (10.133.6, rabhīmahe) 9.61.4; 65.9; 10.133.6

anāṣastā (2.41.16, apraṣastā) iva snasā 1.29.1; 2.41.16

¹ Both Sūryā and yoṣaṇā are the well-known bride of the Aṣvins; both are Uṣas in an especial mood: see the author, JAOS. xv. 186.

² Cf. p. 18.

³ For the pair 3.5.5 : 4.5.8, see under 3.5.5.

juṣāṇa indra haribhir (8.13.13, saptibhir) na ā gahi 3.44.1 ; 8.13.13
 ā tvā bṛhanto harayo (6.44.19, vṛṣaṇo) yujānāḥ 3.43.6 ; 6.44.19
 hito na saptir (9.86.3, atyo na hiyaṇo) abhi vājam arsa 9.70.10 ; 86.3
 vy āsa (10.29.8, ānaḥ) indraḥ pṛtanāḥ svojāḥ 7.20.3 ; 10.29.8
 sakhāyaṁ vā sadam iḥ jāspatiṁ (5.85.7, id bhrātaraṁ) vā 1.185.8 ; 5.85.7
 yoniḥ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1 ; 7.24.1
 namasyanta (5.3.4, daṣasyanta) uḥjaḥ ṇasam āyoḥ 4.6.11 ; 5.3.4
 asmākam bodhy (10.103.4, edhy) avitā rathānām 7.32.11 ; 10.103.4
 yaṁ vāghato vṛṇate (10.30.4, yaṁ viprāsa ḥate) adhvareshu 1.58.7 ; 10.30.4
 stomāir vidhemāgnaye (8.44.27, iṣemāgnaye) 8.43.11 ; 44.27
 prati vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7 ; 7.68.3
 adhvaryavo bharatendrāya (10.30.15, sunutendrāya) somam 3.14.1 ; 10.30.15
 prāvo (6.26.4, āvo) yudhyantaṁ vṛṣabhaṁ daṣadyum 1.33.14 ; 6.26.4
 viḥam kavim viḥpatiṁ mānuṣiṇām (6.1.8, ṇaṣvatinām) 5.4.3 ; 6.1.8
 yena gachathāḥ (1.183.1, yenopayāthāḥ) sukṛto duroṇam 1.117.2 ; 183.1
 ūrdhvaṁ bhānuṁ (4.14.2, ketuṁ) savitā devo aṣret 4.13.2 ; 14.2
 ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1 ; 4.7.7
 vṛṣā (10.80.2, agnir) mahi rodasi ā viveṇa 3.61.7 ; 10.80.2
 vṛṣā (7.5.2, netā) sindhūnām vṛṣabha stiyānām 6.44.21 ; 7.5.2
 rājā (9.86.7, vṛṣā) pavitrām aty eti roruvāt 9.85.9 ; 86.7
 hotā (8.60.3, mandro) yajīṣṭho adhvareshv īdyāḥ 4.7.1 ; 8.60.3
 bṛhan mitrasya varuṇasya ṇarma (10.10.6, dhāma) 2.27.7 ; 10.10.6
 ugra ṛṣvebhir (8.49.7, ugrebhir) ā gahi 8.3.17 ; 8.49.(Vāl. 1).7 ; ṛṣva ṛṣvebhir ā gahi 8.50.(Vāl. 2).7
 asmākam (3.31.21, asmabhyam) su maghavan bodhi godāḥ (3.31.14, gopāḥ) 3.31.14 ; 31.21 ;
 4.22.10
 vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13 ; 10.152.3
 mahān (10.104.6, dāṇvān) asy adhvarasya praketaḥ 7.11.1 ; 10.104.6
 indram gṛibhir havāmahe (8.88.1, navāmahe with abhi) 8.76.5 ; 88.1
 cikitvān abhi (8.6.29, ava) paṇyati 1.25.11 ; 8.6.29
 sutā ime ṇucayo (8.93.22, ima uḇanto) yanti vitaye 1.5.5 ; 8.93.22
 aṇatrur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8 ; 8.21.13
 sahasracetāḥ (10.69.7, sahasrastarīḥ) ṇatanītha ṛbhvā 1.100.12 ; 10.69.7
 vatsam gāvo na dhenavaḥ 6.45.28 ; gāvo vatsam na mātarāḥ 9.12.2
 eṣa pṛatnena janmanā (9.42.2, manmanā) devo devebhyāḥ sutaḥ (9.42.2, pari) 9.3.9 ; 42.2
 viḇvāni sānty (8.100.4, viḇvā jātāny) abhy astu (8.100.4, asmi) mahnā 2.28.1 ; 8.100.4
 viḇvā veda janimā (10.111.5, savanā) hanti ṇuṣṇam 3.31.8 ; 10.111.5
 uta trāyasva grṇato maghonaḥ (10.148.4, grṇata uta stīn) 10.22.15 ; 148.4
 mahānti (3.30.2, sthīrāya) vṛṣṇe savanā kṛtemā 3.1.20 ; 30.2
 abudhyamānāḥ (4.51.3, acitre antaḥ) paṇayaḥ sasantu 1.124.10 ; 4.51.3
 tasmiṁ chūra (7.29.2, tasminn ū ṣu) savane mādayasva 2.18.7 ; 7.23.5 ; 29.2
 tmane (2.33.14, mīdhvas) tokāya tanayāya mṛla 1.114.6 ; 2.33.14
 asmākam (7.42.5, imam no) agne adhvaram juṣasva 5.4.8 ; 3.42.5
 sa yudhmaḥ satvā (7.20.3, yudhmo anarvā) khajakṛt samadvā 6.18.2 ; 7.20.3
 pūrvīṣ ṭa indra (3.51.5, pūrvīr asya) niṣidho janeṣu (3.51.5, martīeṣu) 3.51.5 ; 6.44.11
 na tam aṇho devakṛtaṁ (2.23.5, na duritaṁ) kutaḥ cana 2.23.5 ; 8.19.6
 ayā (7.14.2, vayam) te agne samidhā vidhema 4.4.15 ; 7.14.2
 sudughām iva goduhe (8.52.4, goduhaḥ) (followed by juhūmasi) 1.4.1 ; 8.52.(Vāl. 4).4
 pṛṣṭo divi pṛṣṭo (7.5.2, dhāyy) agniḥ pṛthivyām 1.98.2 ; 7.5.2
 pravadyāmanā (3.58.3, suyugbhir aṇvāiḥ) suvṛtā rathena 1.118.3 ; 3.58.3
 ajiṇanani (7.80.2, pṛācikitat) sūryam yajnam agnim 7.78.3 ; 80.2
 sīdantu manuṣo (9.64.29, vanuṣo) yathā 1.26.4 ; 9.64.29
 ṇyeno na vikṣu sīdati (9.57.3, vaṇsu sīdati) 9.38.4 ; 57.3
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4 ; 8.27.19, 21
 vy asmad dṛṣo vitaram (6.44.16, yuyavad) vy aṇhaḥ 2.33.2 ; 6.44.16
 pṛkṣam (1.135.5, āṇum) atyam na vājinam 1.129.2 ; 135.5

dhartā (9.77.5, cakrir) divaḥ pavate kṛtyo rasah 9.76.1 ; 77.5
 vadhīd (9.109.22, ṣṛiṇann) ugro riṇann apah 8.32.2 ; 9.109.22
 iṣaṁ pṛicantā (1.92.3, vahantiḥ) sukrte sudānave 1.47.8 ; 92.3
 sā pakṣyā (7.80.2, eṣā syā) navyam āyur dadhānā 5.33.16 ; 7.80.2
 devān ādityān aditiṁ (10.66.4, avase) havāmahe 10.67.9 ; 66.4
 viṣvasya jantor adhaman cakāra (7.104.16, adhamas padhīṣṭa) 5.32.7 ; 7.104.16
 indrāya vocam varuṇāya saprathah (1.136.6, mīlhuṣe) sumṛṣṭikāya saprathah (1.136.6 mīlhuṣe)
 1.129.3 ; 136.6
 tiro vārāṇy (9.62.8, romāṇy) avyayā 9.62.8 ; 67.4 ; 107.10¹

Cf. also under 1.1.5^c ; 8.10^b ; 17.2^b ; 29.2^a ; 35.11^d ; 64.16^d ; 80.8^c ; 84.13^c ; 167.1^d ; 184.2^a ;
 3.27.4^b ; 4.2.20^c ; 4.7^b ; 5.17.2^d ; 21.4^a ; 7.90.4^c ; 8.3.4^b ; 6.41^b ; 8.5^b ; 19.32^c ; 43.20^c ; 45.21^a ;
 9.12.7^a ; 23.5^a ; 40.4^c ; 63.4^c ; 65.15^b ; 85.9^c.

A 3. Synonymous pādas with interchanged synonymous words with change of metre

In a large number of cases metre is responsible for greater or lesser changes in the form of pādas, as is shown in the chapter on metre (pp. 523 ff.). These changes often take the form of synonymic changes, that is, a metrically more convenient word is substituted for one of like or similar lexical value. The real difference between this and the preceding class is this that the motive for the substitution is here quite evident. In several cases this substitution takes merely the form of a grammatical equivalent (cf. above, p. 529). Thus:

ny ūhathuḥ puruṁitrasya yosām (10.39.7, yosapām) 1.117.20 ; 10.39.7
 asmabhyam ṣarma bahulam vi yantana (6.51.5, yanta) 5.55.9 ; 6.51.5
 somah punānah kalāṣeṣu śīdati (9.96.23, sātā) 9.68.9 ; 80.9 ; 96.23

These can scarcely be said to be synonymous pādas, but rather the same pāda modified so as to suit varying metrical needs. The following, however, involve synonymous words, as well as metrical changes. It will be noted that they occasionally show slight grammatical changes, or insignificant additions as well as lexical changes:

Triṣṭubh and Jagatī

havyavāḥ agnir ajaraḥ canohitaḥ (5.4.2, ajaraḥ pitā nah) 3.2.2 ; 5.4.2
 ekam vicakra camasaṁ caturdhā (4.36.4, caturvayam) 4.35.2 ; 36.4
 agnir devānām abhavat purohitaḥ (10.110.11, purogāḥ) 3.2.8 ; 10.110.11
 yena vaṁśāma pṛtanāsu ṣatrūn (8.60.2, ṣardhataḥ) 6.19.8 ; 8.60.2
 damūnasaṁ grhapatim amūram (5.8.1, vareṇiam) 4.11.5 ; 5.8.1
 vaha vāyo niyuto yāhy asmayuḥ (7.90.1, acha) 1.135.2 ; 7.90.1
 saṁ yo vanā yuvate ṣucidan (10.115.2, bhasmanā datā) 7.4.2 ; 10.115.2
 sa indrāya pavase matsarintamaḥ (9.97.3, matsaravān) 9.76.5 ; 97.3
 tiras tamo dadṛṣa ūrmyāśv ā (7.9.2, dadṛṣa rāmyāṇām) 6.48.6 ; 7.9.2
 rayiṁ dhattam vasumantam ṣategvinam (7.84.4, purukṣum) 1.159.5 ; 7.84.4
 sahasrīṇibhir upa yāhi vītaye (7.92.5, yajñam) 1.135.4 ; 7.92.5
 viṣo yena gachatho devayantiḥ (10.41.2, yajvarir narā) 7.69.2 ; 10.41.2
 dāivyā hotārā prathamā viduṣṭarā (10.66.13, purohitaḥ ; 10.110.7, suvācā) 2.3.7 ; 10.66.13 ; 110.7

¹ Cf. also such expressions, almost too meagre to be regarded as repeated pādas, as agne (and agnia) tīgmena ṣociṣā ; agne (and agniḥ) ṣukreṇa ṣociṣā ; see p. 9.

557] *Synonymous Pādas with added or subtracted Words*

viçvasya sthātur jagataç ca gopāḥ (10.63.8, mantavaḥ) 7.60.2 ; 10.63.8
 pibā sutasyāndhaso madāya (5.51.5, abhi prayāḥ) 5.51.5 ; 7.90.1
 svadasvendrāya pavamāna pītaye (9.97.44, indo) 9.74.9 ; 97.44

Triṣṭubh and Ekapadā

mathid yad Im vibhṛto (1.148.1, viṣto) mātariçvā 1.71.4 ; 1.148.1
 sa hi kṣapavān agnī (7.10.5, abhavad) rayīnām 1.70.5 ; 7.10.5
 çigum jāññanam baryatam (9.109.12, harim) mṛjanti 9.96.17 ; 109.12

Iambic and trochaic

rājantam (1.27.1, samrājantam) adhvarānām 1.1.8 ; 27.1 ; 45.4
 ā no diva ā prthivā rjīṣin 7.24.3 ; diva ā prthivā rjīṣin 8.79.4

A 4. Synonymous pādas with added or subtracted Words

The second chapter, on metrical variations, deals with many pairs of pādas one of which is longer or shorter than the other. Especially the interchange between octosyllabic pādas and triṣṭubh-jagatī pādas results in many doublets (pp. 535 ff.). In such cases the long pāda, as a rule, contains something more than the short, enough to remove the two pādas from the sphere of mere synonymy. In some cases, however, precisely the opposite is true ; notwithstanding an added word or two the longer pāda has the effect of the short pāda beaten out or ornamented by an additional flourish. Then the pairs may be properly called synonymous ; they afford, indeed at times, a particularly interesting and intimate glimpse into the subtler practices of imitation, some of which are of very cunning workmanship indeed ; see, e.g. the interchange between arāvṇaḥ and araruṣo in the first example ; or the interchange between uttamaḥ and upamo in the sixth example ; or the apparent hollowing out of the longer form (so as to produce the shorter) in the fourth and fifth examples. Since all such pairs are collected in a fairly compact way in the chapter on metre (pp. 535 ff.), I shall merely remind the reader here of the most conspicuous cases in which a long and a short pāda express essentially the same idea, are in truth genuinely synonymous :

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15
 pāhi no agne rakṣaso ajuṣṭāt pāhi dhūrter araruṣo aghāyoḥ 7.1.13
 ye cid dhi tvām ṛṣayaḥ pūrva ūtaye juhūre 'vase mahi 1.48.14
 ye cid dhi vām pura ṛṣayo juhūre 'vase narā 8.8.6
 ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16
 ā no mitrāvaruṇā havyajuṣṭīm ghṛtāir gavyūtim ukṣatam iḷābhīḥ 7.65.4
 ariṣṭaḥ sarva edhate 1.41.2 ; 8.27.16
 ariṣṭaḥ sa marto viçva edhate 10.63.13
 mandra sujāta sukrato 8.74.7
 mandra svadhāva ṛtajāta sukrato 1.144.7
 divo viṣṭambha uttamaḥ 9.108.16
 divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35
 ajasreṇa çociṣā çoçucac chuce 6.48.3
 ajasreṇa çociṣā çoçucānaḥ 7.5.4

cīprāḥ cīṛṣaṇ hiraṇyayīḥ 8.7.25
 cīprāḥ cīṛṣasu vitatā hiraṇyayīḥ 5.54.11
 abhi prayāṅsi vitaye 6.16.44
 abhi prayāṅsi sudhitāni vitaye 1.135.4
 indrāya ṇṣam areati (10.133.1, arcata) 1.9.10 ; 10.133.1
 indrāya ṇṣam harivantam areata 10.96.2
 mā no duḥṇāṁso iṇata 1.23.9 ; 7.94.7 ; 10.25.7
 mā no duḥṇāṁso abhidipsur iṇata 2.23.10
 tvam iṇise vasūnām 8.71.8
 tvam iṇise vasupato vasūnām 1.170.5
 ye cid dhi pūrva ṛtasāpa āsan 1.179.2
 ye cit pūrva ṛtasāpaḥ 10.154.4
 preṣṭham vo atithim grṇise 1.186.3
 preṣṭham vo atithim (stuse) 8.84.1
 vi yas tastambha rodasi 9.101.15
 vi yas tastambha rodasi cid urvī 7.86.1
 kim aṅga radhracodanaḥ 8.80.3
 kim aṅga radhracodanaḥ tvāhuḥ 6.44.10
 aṇatrur indra jajūise 1.133.2
 aṇatrur indra januṣā sanād asi 1.102.8

A 5. Synonymous pādas expressing or implying change of god or person or the like

This class is described on pp. 550 ff. (ṇha-pādas). It embraces the following rather large number of examples, some of which should be considered in the light of our remarks on henotheism (pp. 575 ff.) :

Interchanging gods mentioned outright

mā no vadhīr indra (7.66.4, vadhīr rudra) mā parā dāḥ 1.104.8 ; 7.66.4
 vayan somasya (2.12.15, ta indra) viṇvala priyāsah 2.12.15 ; 8.48.14
 anumate (8.48.4, soma rājan) mṛjayaḥ naḥ svasti 8.48.4 ; 10.59.6
 somāpūṣaṇāv (6.52.16, agni-parjanyaḥ) avatam dhiyam me 2.40.5 ; 6.52.16
 indrāviṣṇu (10.65.1, ādityā viṣṇur) marutaḥ svar brhat 10.65.1 ; 66.4
 brhaspate (6.61.3, sarasvatī) devanido ni barhaya 2.23.8 ; 6.61.3
 mitrāya (7.47.3, sindhubhyo) havyam ghṛtavaj juhota 3.59.1 ; 7.47.3
 pra sindhum (6.49.4, vāyur) achā brhati manīṣā 3.33.5 ; 6.49.4
 stūhi parjanyaḥ (8.96.12, suṣṭutim) namasā vivāsa 5.83.1 ; 8.96.12
 mitro (10.83.2, manyur) hotā varuṇo jātavedāḥ 3.5.4 ; 10.83.2
 vasuṁ (8.71.11, agnim) sūnuḥ sahaso jātavedasam 1.127.1 ; 8.71.11
 tad aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14
 pari no hetī rudrasya (7.84.2, heḷo varuṇasya) vṛjyāḥ 2.33.14 ; 6.28.7 : see above, p. 174.
 rājan soma (6.47.28, deva ratha) prati havya grbhāya 1.91.4 ; 6.47.28
 agne tvam (8.90.5, tvam indra) yaçā asi 8.23.30 ; 90.5
 agnim ukthāni vāvṛdhuḥ 2.8.5 ; indram ukthāni vāvṛdhuḥ 8.6.35 ; 95.6
 vāyav (6.16.10, agna) ā yāhi vitaye 5.51.5 ; 6.16.10
 agnir (9.45.4, indur) deveṣu patyate 8.102.9 ; 9.45.4
 somam (8.68.7, indram) codāmi pitaye 3.42.8 ; 8.68.7¹

¹ Cf. also such expressions, perhaps too meagre to be considered repeated pādas, as agne çukreṇa çociṣā in relation to uṣaḥ çukreṇa çociṣā, or agnim prayaty adhware in relation to indram prayaty adhware ; see p. 9. See also under 2.26.2° ; 5.4.7° ; 10.35.10°.

Interchanging gods implied in both or in one of the verses

sumṛīko bhavatu viṣvavedāḥ (Indra) 6.47.12 = 10.131.6
 sumṛīko bhavatu jātavedāḥ (Agni) 4.1.20
 adroghavācam matibhir yaviṣṭham (Agni) 6.5.1
 adroghavācam matibhiḥ çaviṣṭham (Indra) 6.22.2
 bṛhantam ṛṣvam ajaram yuvānam (Indra) 3.32.7 ; 6.19.2
 bṛhantam ṛṣvam ajaram suṣumnam (Rudra) 6.49.10
 sa na stavāna ā bhara 1.12.11 (Agni) ; 8.24.3 (Indra)
 sa naḥ punāna ā bhara (Soma) 9.40.5 ; 61.6
 viṣṭvī çamibhiḥ sukrtaḥ sukrtyayā 3.60.3 (Ṛbhus)
 viṣṭvī grāvānaḥ sukrtaḥ sukrtyayā 10.94.2 (Press-stones)
 sakṛc çukraṁ duduhe pṛṇir ūdhaḥ 6.66.1 (Pṛṇi)
 vṛṣā çukraṁ duduhe pṛṇir ūdhaḥ 4.3.10 (Agni)
 marudbhīr it sanitā vājam arvā 7.56.23 (Maruts)
 tvota it sanitā vājam arvā 6.33.2 (Indra)¹
 sa no vṛṣṭīm divas pari 2.6.5 (Agni)
 te no vṛṣṭīm divas pari (9.65.24 (Somāḥ)

Interchanging Rishis, legendary persons, etc.

bharadvājā abhy arcanty arkāiḥ 6.50.15
 vasiṣṭhāso abhy arcanty arkāiḥ 7.23.6
 daçagvāso abhy arcanty arkāiḥ 5.29.12
 jaritāro abhy arcanty arkāiḥ 6.21.10
 bharadvājā (10.89.17, viçvāmītrā) uta ta indra nūnam 6.25.9 ; 10.89.17
 yuvaṁ narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7
 bhujyūṁ yābhīr (8.22.10, yābhīḥ paktham) avatho yābhīr adhrigum 1.112.20 ; 8.22.10
 yan nāsatyā parāvati yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7 ; 8.8.14²
 trāiṣṇo (8.1.33, āsaṅgo) agne daçabhiḥ sahasrāiḥ 5.27.1 ; 8.1.33

A 6. Non-synonymous pādas without or with change of metre

This brings us to what is, from the nature of the case, the most frequent and important class of lexically changed pairs or groups of pādas. A word or more is varied in such a way that there results real change of meaning or construction. A noun or adjective in one pāda is displaced by a verb in the other ; an adjective is displaced by a noun, or any kind of word by any other kind of word. The poets here, as in the preceding classes, show their dependence upon the existing mass of verse-models, but they change the thought as well as the form. The boundary line between this class and the preceding classes is not hard and fast ; still the point here, as distinguished from the preceding classes, is that the changes in form and sense are surely conscious or intentional, and result in real new values. So, e.g. in the almost identical pādas in the following two distichs :

7.90.6 : Içānāso ye dadhate svar ṇo gobhīr açvebhīr vasubhīr hiraṇyāiḥ
 10.108.7 : ayaṁ nīdhiḥ sarame adribudhno gobhīr açvebhīr vasubhīr nyṛṣṭaḥ

¹ In tvota, 'helped by thee', tvā refers to Indra ; cf. the crystallized compound indratvota.

² See under 1.47.7 for this particularly interesting case of mutually interpretative distichs.

Almost every time, as in the case just stated, the pattern verse (whichever one of the pair or group that may be) is deprived of one of its motifs; for this a new motif, involving, as a rule change of construction is substituted. Thus, e.g., in a number of cases the pāda pairs differ in having, or not having, a relative pronoun; otherwise they are more or less synonymous. Thus:

vi dāṣe bhajati sūnaraṁ vasu 5.34.7
yo vāghate bhajati sūnaraṁ vasu 1.40.4
punar ye cakruḥ pitarā yuvānā 4.33.5
ṣacyākarta pitarā yuvānā 4.35.5
devo no yaḥ pṛthivīm viśvadhāyāḥ 1.73.3
imam ca naḥ pṛthivīm viśvadhāyāḥ 3.55.21
adha yo viśvā bhuvānābhi majmana 2.17.4
imā ca viśvā bhuvānābhi majmanā 9.110.9
ā yas tatantā rodasi vi bhāsā 6.1.10
agne tatantā rodasi vi bhāsā 6.4.6

Cf. also under 1.39.6^a; 1.15.4^c; 1.75.2^b; 4.10.5^c; 5.42.3^d; 6.11.5^a; 6.7.10^a; 7.22.2^b; 10.53.10^d.

Non-synonymous pādas shade off gradually to those partially repeated pādas which are printed in brackets in the body of this work, just as the latter in their turn lapse into cases of similarity so faint as to be no longer proper material for our treatment.

Non-synonymous repeated pādas make up the largest class, aside from those that are repeated word for word. We may again, as was done in classes 2 and 3, classify them into two divisions, according as the change is, or is not attended by metrical differences, though this distinction here, where the changes are radical in any case, is naturally much less important than in the case of synonymous pādas. Moreover, it would serve no good purpose to catalogue all these cases: a selection of characteristic examples will satisfy our needs. Note the very free interchange between different parts of speech.

Examples without change of metre

punāno vācam janayann upāvasuḥ (10.106.12, asiṣyadat) 9.86.33; 10.106.12
yas ta anāt samidhā havyadātīm (10.122.3, taṁ juṣasva) 6.1.9; 10.122.3
uttānāstā namasā vivāset (3.14.5, namasopasadya; 10.79.2, namasādhi vikṣu) 3.14.5;
6.16.46; 10.79.2
viśva ganta (10.35.13, adya) maruto viśva ūti 5.43.10; 10.35.13
rayīm piṣaṅgaṁ bahulaṁ vasmahi (9.107.21, puruṣpṛham) 9.72.8; 10.7.21
achidrā ṣarma dadhire (3.15.5, jaritaḥ) purūṇi 2.25.5; 3.15.5
indreṇa devāḥ sarathāṁ turebhiḥ (10.15.10, dadhānāḥ) 5.4.11; 10.15.10
yāvat taras tanvo (1.33.12, taro maghavan) yāvad ojuh 1.33.12; 7.91.4
veṣi hotram uta potram yajatra (10.2.2, janānām) 1.76.4; 10.2.2
ghṛtaṁ na pūtam adribhiḥ (8.12.4, adriyaḥ) 5.86.6; 8.12.4
pūrvir iṣo br̥hatir āreaghāḥ (9.87.9, jīradāno) 6.1.12; 9.87.9
vayam te ta indra ye ca naraḥ (7.30.4, deva) 5.33.5; 7.30.4
asi satya ṛṇayāvānediāḥ (2.33.11, ṛṇayā brahmaṇas pate) 1.87.4; 2.33.11
ririkvāṁsas tanvaḥ kṛṇvata trām (1.75.5, svāḥ) 1.75.5; 4.24.3
tābhyāḥ (5.83.5, sa naḥ) parjanya mahi ṣarma yacha 5.83.5; 10.169.2
āpir (8.54.5, tana) no bodhi sadhamādyo vṛdhe 8.3.1; 54. Vāl.6.5

sūrya (7.101.6, tasminn) ātmā jagatas tasthuṣaṣ ca 1.115.1; 7.101.6
 ūrdhvaṃ bhānuṃ savitā devo aṣret (4.6.2, savitevāṣret) 4.6.2; 13.2
 bhayante viṣvā bhuvanā marudbhīḥ (1.166.4, bhuvanāni harmiā) 1.85.8; 166.4
 tepāno deva rakṣasaḥ (8.102.16, ṣociṣā) 8.60.19; 102.16
 viṣva ādityā adite sajoṣāḥ (10.63.17, manīṣī) 6.51.5; 10.63.17
 mandraṃ hotāraṃ uṣijo yaviṣṭham (10.46.4, namobhīḥ) 7.10.5; 10.46.4

Examples with change of metre

ubhe yathā no ahanī nipātaḥ (10.76.1, sacābhuvā) 4.55.3; 10.76.1
 tiraṣ cid ayaḥ savanā purūṇi (8.66.12, vaso gahi) 4.29.1; 8.66.12
 ud u ṣya devaḥ savitā yayāma (6.71.1, hiraṇyayā) 6.71.1; 7.38.1; see under 2.38.1
 nāśya vartā na tarutā mahādthane (6.66.8, nv asti) 1.40.8; 6.66.8
 indrā nv agnī avase huvadyāi (6.59.3, avaseha vajriṇā) 5.45.4; 6.59.3
 ṛtasya pathā namasā haviṣmatā (10.31.2, vivāset) 1.128.2; 10.31.2; see under 1.128.2
 tvaṣṭā devebhir janibhīḥ sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13; 10.64.10
 dadhāti ratnaṃ vidhate suvīriam (4.12.3, yaviṣṭhaḥ) 4.12.3; 7.16.12
 dūtaṃ kṛṇvānā ayajanta havyāiḥ (10.122.7, mānuṣāḥ) 5.3.8; 10.122.7
 agnīṃ hotāraṃ ilāte vasudhitim (5.1.7, namobhīḥ) 1.128.8; 5.1.7; cf. under 1.128.8
 kṛṇaṃ ta ema ruṣadūrme ajara (4.7.9, ruṣataḥ puro bhāḥ) 1.58.4; 4.7.9
 anaṣvo jāto anabhiṣur arvā (4.36.1, ukthiāḥ) 1.152.5; 4.36.1
 pra dyāvā yajñāḥ prthivī ṛtāvṛdhā (7.53.1, namobhīḥ) 1.159.1; 7.53.1
 dāivya hotārā prathamā viduṣṭarā (10.66.13, purohitā; 10.110.7, suvācā; 3.4.7, ny ṛñje) 2.3.7;
 3.4.7; 10.66.13; 110.7
 aryamā mitro varuṇaḥ pariḥmā (8.27.17, sarātayaḥ) 1.79.3; 8.27.17; 10.93.4
 ava tmanā dhṛṣatā (4.7.9, brhataḥ) ṣambaram bhinat (4.7.9, bhet) 1.54.4; 4.7.9
 purū sahasrā ni ṣiṣāmi dācuṣe (10.28.6, sākam) 10.28.6; 48.4
 ud vandanam āirayataṃ (1.118.6, āirataṃ) daṇṣanābhīḥ (1.112.5, svar drṣe) 1.112.5; 118.6
 rathaṃ ye cakruḥ suvṛtaṃ nareṣṭhām (4.36.2, sucetasāḥ) 4.33.8; 36.2
 viṣāṃ kavīm viṣpatim mānuṣiṇām (6.1.8, ṣaṣvatīnām; 3.2.10, mānuṣīriṣaḥ) 3.2.10; 5.4.3; 6.1.8
 imaṃ naro marutaḥ ṣaṣcatānu (3.16.2, ṣaṣcatā vṛdham) 3.16.2; 7.18.25
 tasmā etaṃ bhārata tadvaṣāya (2.37.1, tadvaṣo dadīḥ) 2.14.2; 37.1
 viṣnor eṣasya prabhṛthe havāmahe (7.40.5, havirbhīḥ) 2.34.11; 7.40.5
 tubhyaṃ suto maghavan tubhyaṃ ābhṛtaḥ (10.116.7, pakvaḥ) 2.36.5; 10.116.7
 āpa oṣadhīr vanināni yajñiṣā (7.34.25, vanino juṣanta) 7.34.25; 10.66.9
 mā no martāya ripave rakṣasvine (8.22.14, vājiniṣvā) 8.22.24; 60.8

CLASS B: GRAMMATICAL VARIATIONS OF REPEATED PĀDAS

Character and Scope of Grammatical Variations.—Grammatical variations in repeated pādas involve all the inflective categories of finite verb, participle, noun, adjective, pronoun, &c. Just as the Vedic poets exercise great freedom in modulating or completely changing part of the lexical matter of a given pāda, so they feel free to change the grammatical forms. One poet addresses Indra in the second person with the vocatives that make up a pāda, ṣatamūte ṣatakrato (8.46.3); another praises him in the third person with the corresponding nominatives, ṣatamūtiḥ ṣatakratuḥ (8.99.8). Or, a poet addresses the same god directly with pra nūtanā maghavan yā cakārtha (5.31.6); another

lauds him indirectly with *pra nūtanā maghavā yā cakāra* (7.98.5). These are straight and complete variations which metamorphose some statement in a single consistent way. Not at all rare, and much more problematic and difficult to assort, are multiple grammatical changes which pull in different directions. So, e.g. 1.176.1 says of Indra, *ṛghāyamāṇa invasi* 'with a rush thou dost penetrate'; on the other hand 1.10.8 has the statement, (*nahi tvā rodasi ubhe*) *ṛghāyamāṇam invataḥ*, 'not do the two Rodasi (Heaven and Earth) penetrate thee when thou rushest'. The complexity of the change in this last instance is marked by the fact that the subject (*ṛghāyamāṇa*) of the verb, *invasi*, becomes the object (*ṛghāyamāṇam*) of the same verb, *invataḥ*, in the repeated *pāda*. This example shows, too, that a perfectly harmonious arrangement of all such variations cannot be expected. Every imaginable variation may occur, theoretically at least; but some are common and typical, others rare and exceptional. They are governed by tendencies so marked as to permit us to establish certain classes that may throw light upon the stylistic habits of the poets. It will be observed that grammatical variation—grammatical *ūha*, as we may call it—is a constant factor in imitation, and that these variations are at times attended by some strain.

Class B, Grammatical Variations of Repeated Pādas: Eleven subdivisions.—The examples, according as they concern the inflection of *verbum* or *nomen* (*substantivum* or *adjectivum*) or *pronomen*, may be presented under eleven heads, as follows :

- B 1. Gratuitous and metrical variations either in verbs or substantives.
- B 2. Variation of second and third persons.
- B 3. Variation of first and other persons.
- B 4. Variation of number in finite verbs and participles.
- B 5. Variation of finite verbs and participles or gerunds or the like.
- B 6. Sporadic and complex variations of verb.
- B 7. Variation of vocatives and other cases.
- B 8. Variation of nominatives and accusatives.
- B 9. Other case variations.
- B 10. Variation of number and gender.
- B 11. Variation of pronouns.

B 1. Gratuitous and metrical variations in verbs or substantives

Some changes are supported, apparently, by neither grammatical, lexical nor metrical reasons. Thus verbs in the following pairs :

ghṛtaṁ dūbrata śqiram 1.134.6
ghṛtaṁ dūbata śqiram 8.6.19
mandasvā su svarṇare 8.6.39
mādayasva svarṇare 8.103.14

No more clear is the reason why the Valakhilya poet of 8.50 (Val. 2).5 should have substituted the awkward pāda, yaṁ te svadhāvan svadanti gūrtayaḥ, for 8.49 (Val. 1).5, yaṁ te svadhāvan svadayanti dhenavaḥ. We can say no more than that these are cases of forgetful imitation, or, possibly, repetition with a change designed as a touch of originality.

Similarly the case form of a noun is at times altered without any, or at least without pressing reason. The expression, aktor vyuṣṭāu paritakmyāyāḥ, 5.30.18, seems to mean exactly the same thing as, aktor vyuṣṭāu paritakmyāyām in 6.24.9. In 10.93.11 the pāda, (abhiṣṭaye) sadā pāhy abhiṣṭaye imitates, (abhiṣṭibhiḥ) sadā pāhy abhiṣṭibhiḥ in 1.129.9; there is no real difference of meaning, though the latter seems to me primary: see under 1.129.9. In 10.171.3, tvaṁ tyam indra martyam, the pronoun tyam is a rather pretentious archaism (considering the character of the hymn), as compared with tam in 5.35.5, tvaṁ tam indra martyam.

In a much larger number of cases the choice between two forms which are grammatically equivalent is controlled by the metres of the verses (see pp. 523 ff.): tense-stem, mode-stem, voice, personal ending; noun-stem, noun-case, or noun-number, &c., are changed for cadence's sake, but without altering the least bit the real meaning of the verb, or even the pāda as a whole. Thus in the verb:

asmabhyaṁ ṇarma bahulaṁ vi yanta (5.55.9, yantana) 5.55.9; 6.51.5
adhi stotrasya sakhyasya gāta (5.55.9, gātana) 5.55.9; 10.98.8
ādityāir no aditiḥ ṇarma yaṁsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3
ava tmanā dhṛṣatā (7.18.20, bhṛhataḥ) ṇarmabaraṁ bhinat (7.18.20, bhet) 1.54.4; 7.18.20
yan mā somāso mamadan yad ukthā (10.48.4, somāsa ukthino amandiṣuḥ) 4.42.6; 10.48.4
vi yo rajāṁsy amimīta sukratuḥ (1.160.4, yo mame rajasi sukratūyayā) 1.160.4; 6.7.7

Again, in the substantive ;

ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣaṇām) 1.117.20; 10.39.7
sa jāyamānaḥ parame vyomani (7.5.9, vyoman) 1.143.2; 6.8.2; 7.5.9
rathā aṇvāsa uṣaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2
naras tokasya tanayasya sātāu (7.82.9, sātīṣu) 4.24.3; 7.82.9
vṛṣā pavitre adhi sāno avyaye (9.97.10, avye) 9.86.3; 97.40
saṁ vo madāso agmata (4.34.2, madā agmata saṁ puramdhiḥ) 1.20.5; 4.34.2
ṇarmam pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy aṇhasaḥ) 6.48.8; 7.16.10
pāhi dhūrter arāṇvaḥ (7.1.3, dhūrter araruṣo aghāyoḥ) 1.36.15; 7.1.13
ṇarmam ṇarmam hiraṇyayīḥ (5.54.11, ṇarmam vitatā hiraṇyayīḥ) 5.54.11; 8.7.25.

B 2. Variations of second and third persons

The commonest of all verbal variations, most typical of the habits of the poets, is that of the second and third persons of the same number. On the one hand a given divinity or divinities are addressed directly in the second person; on the other hand qualities and deeds are attributed to them or demanded of them in the third person. Thus:

avāsrjāḥ (2.12.12, avāsrjat) sartave sapta sindhūn 1.32.12; 2.12.12
ā sūryam rohayo (1.7.3, rohayad) divi 1.7.3; 8.89.7; 9.107.7; 10.156.4
jeṣaḥ (8.40.10, jeṣat) svarvatīr apaḥ 1.10.8; 8.40.10
avyo vāram vi dhāvati (9.16.8, dhāvasi) 9.16.8; 28.1; 106.10
viṇvam ā bhāsi (3.44.4, bhāti) rocanam 1.49.4; 150.4; 3.44.4

cyeno na vaṅsu kalāṣeṣu śidasi (9.57.3, vaṅsu śidati) 9.57.3; 86.35
 ahan vṛtrañ nir apām āubho (1.85.9, āubjad) arṇavam 1.56.5; 85.9
 viṣvañ puṣyati (10.132.2, puṣyasi) vāryam 1.81.9; 5.5.6; 10.132.2
 ā rodasi aprṇā (4.18.5; 10.45.6, aprṇā) jāyamānaḥ 3.6.2; 4.18.5; 7.13.2; 10.45.6
 svadhvarā kṛṇuhi jātavedaḥ (6.10.1; 7.17.4, karati jātavedaḥ) 3.6.6; 6.10.1; 7.17.3, 4
 suvedā no vaṣu kṛdhi (6.48.15, karat) 6.48.15; 7.32.25
 antar mahāñ carati (10.4.2, carasi) rocanaḥ 3.55.9; 10.4.2
 puro dadhat saniṣyasi (5.31.11, saniṣyati) kratum naḥ 4.20.3; 5.31.11
 pra nūtanā maghavan yā cakartha (7.98.5, maghavā yā cakāra) 5.31.6; 7.98.5
 abhi prayāsi sudhitāni hi khyah (10.53.2, khyat) 6.15.15; 10.53.2
 sañ sūryeṇa rocace (9.2.6, rocate) 8.9.18; 9.2.6
 vy antarikṣam atiraḥ (8.4.17, atirat) 8.14.7; 10.153.3
 athemā viṣvā pṛtanā jayasi (10.52.5, jayāti) 8.96.7; 10.52.5
 sadyo jānāno havyo babbhūtha (8.96.21, babbhūva) 8.96.21; 10.6.7
 vṛṣāva cakrado (9.7.3, cakradad) vane 9.7.3; 107.22
 nṛmṇā vaśāno arṣasi (5.7.4, arṣati) 9.7.4; 62.23
 punāno vācam iṣyasi (9.30.1, iṣyati) 9.30.1; 64.25
 apaghnan pavase (9.61.25, pavate) mṛdhaḥ 9.61.25; 63.24
 gobhir atjāno arṣasi (9.103.1, arṣati) 9.103.2; 107.22
 nyañ uttānam anv eṣi (10.27.3, eti) bhūmim 10.27.13; 142.5
 pari tmanā viṣurūpo jigāsi (7.84.1, viṣurūpā jigāti) 5.15.4; 7.84.1
 pṛtāvānāv pṛtam ā ghoṣatho (8.25.4, ghoṣato) bhāt 1.151.4; 8.25.4
 juṣethūm (5.72.8, juṣethūh) vajñam iṣṭaye 5.72.3; 78.3; 8.38.4

B 3. Variation of first and other persons

This small group, not entirely uniform in character, calls attention to the fact that the gods or the poets are at times introduced dramatically as engaged in self-praise (ātmatutī). The first pair under this head shows that the passage in the first person is a direct, and formally inferior, imitation of the passage in the third person; see under 4.17.3. It is, perhaps, not too much to say that, as a matter of principle, passages which introduce the gods in the first person, when paralleled by passages in the third person, are late and imitative. Therefore, and for intrinsic reasons also, passages generally in which gods recount their own exploits are likely to belong to a later stratum of Vedic composition. See also under 1.51.8:

vadhīm vṛtrañ vajreṇa mandasānaḥ 10.28.7
 vadhīd vṛtrañ vajreṇa mandasānaḥ 4.17.3
 pṛtasya panthām anv emi sādhuḥ 10.66.13
 pṛtasya panthām anv eti sādhu 1.124.3; 5.80.4; 10.66.13
 yat sunvate yajamānāya cikṣam 10.27.1
 yat sunvate yajamānāya cikṣathaḥ 8.59 (Val. 11).1; 10.27.1
 viṣvā jātāny abhy asmi mahnā 8.100.4
 viṣvāni śānty abhy astu mahnā 2.28.1
 gr̥ham indraḥ ca ganvahi 8.69.7
 gr̥ham indraḥ ca gachatam 1.135.7; 4.49.3
 rathaṁ na dhīraḥ svapā atakṣam 5.2.11; 29.5
 rathaṁ na dhīraḥ svapā atakṣiṣuḥ 1.130.6¹

¹ In this pair the first person version, having 'poets' for its subject, is pretty certainly prior and superior to the third person version; see under 1.130.6, and cf. under 7.16.20.

B 4. Variation of grammatical number in finite verbs and participles

This class includes the variations as between singular and plural, singular and dual, dual and plural. At times these cases are still further diversified by change of person. They illustrate most clearly the monotonously imitative habits in the praise and invocation of the gods which make it easy to obliterate intrinsic distinctions and probabilities. So the statement about Indra and Soma in 6.7.2.2, aprathataṁ prthivīm mātaraṁ vi, is imitated baldly in connexion with the plural Aṅgiras in 10.62.3, aprathayan prthivīm mātaraṁ vi; see under 6.7.2.2^d. In not a few cases such variations harbour hermeneutic or chronological criteria :

Finite Verbs

āsadyāsmin barhiṣi mādayasva 10.17.8
 āsadyāsmin barhiṣi mādayethām 6.68.11
 āsadyāsmin barhiṣi mādayadhvam 6.52.13
 viçvam āyur vy açnavat 1.93.3
 viçvam āyur vy açnutam 10.85.42
 viçvam āyur vy açnutaḥ 8.31.8
 somo arṣati (9.33.3, somā arṣanti) viṣnave 9.33.3; 34.2; 65.20
 yat sīm āgaç cakṛmā tat su mṛlata (7.93.7, mṛla) 1.179.5; 7.93.7
 yuksvā (5.56.6, yuṅgdhvaṁ) hy aruṣi rathe 1.14.12; 5.56.6
 divaç ca gmaç ca rājasi (5.38.3, rājathaḥ) 1.25.20; 5.38.3
 upa naḥ sutam ā gahi (5.71.3, gatam) 1.16.4; 3.42.1; 5.71.3
 yad antarikṣa ā gahi (5.73.1, gatam) 5.73.1; 8.97.5
 devatrā havyam ohīṣe (8.19.1, ohire) 1.128.6; 8.19.1
 pari dyāvāprthivi yāti (1.115.3, yanti) sadyaḥ 1.115.3; 3.58.8
 sutānām pītim arhasi (5.51.6, arhathaḥ) 1.134.6; 5.51.6
 huveya (6.57.1, huvema) vājasātaye 6.57.1; 8.9.13
 kratuṁ punīta (8.53.6, punata) ānuṣak 8.12.11; 53(Vāl. 5).6
 rayīm gr̥natsu dhāraya (5.86.6, didhṛtam) 5.86.6; 8.13.12
 imaṁ no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
 madhye divaḥ svadhayā mādayethe (10.15.14, mādayante) 1.108.12; 10.15.14
 rāyas poṣaṁ yajamānāya dhattam (10.17.9, dhehi) 8.59(Vāl. 11).7; 10.17.9
 ā no yāhy (8.8.5, yātam) upaçruti 8.8.5; 34.11
 gr̥nutaṁ (8.13.7, gr̥nudhī) jaritur havam 7.94.2; 8.13.7; 85.4
 aprathataṁ (10.62.3, aprathayan) prthivīm mātaraṁ vi 6.72.2; 10.62.3
 pra ṇa spārhābhīr ūtibhis tīretam (7.58.3, tīreta) 7.58.3; 84.3
 sunoty (8.31.5, sunuta) ā ca dhāvati (8.31.5, dhāvataḥ) 7.32.6; 8.31.5¹
 sa no mṛlātīdṛçe 4.57.1 : tā no mṛlāta īdṛçe 6.60.5
 rayīm dhattha (6.68.6, dhattho; 7.84.4, dhattaṁ) vasumantaṁ purukṣum 4.38.10; 6.68.6; 7.84.4

Participles

içānaṁ (10.9.5, içānā) vāryāṇām 1.5.2; 24.3; 10.9.5
 rājantam (8.8.18, rājantāy) adhvarāṇām 1.1.8; 45.4; 8.8.18
 yatamānā (5.4.4, yatamāno) raçmibhiḥ sūryasya 1.123.12; 5.4.4
 trir ā diyo vidathe patyamānaḥ (3.56.5, patyamānāḥ) 3.54.11; 56.5
 gr̥nāno jamadagninā 9.62.24; 65.25 : gr̥nānā (dual), &c. 3.62.18; 8.101.8
 dame-dame sapta ratnā dadhānaḥ (6.74.1, dadhānā, dual) 5.1.5; 6.74.1
 sutā (9.34.4, suta) indrāya vāyave 5.51.7; 9.33.3; 34.2
 ratnaṁ devasya savitur iyānaḥ (7.52.3, iyānāḥ) 7.38.6; 52.3
 çumbhamāna (9.64.5, çumbhamānā) r̥tāyubhir mṛjyamāno (9.64.5, mṛjyamānā) gabhastyoḥ
 9.36.4; 64.5

¹ Cf. AV, 6.2.1, sunotā ca dhāvataḥ.

B 5. Variation of finite verbs and participles or gerunds or the like

antarikṣeṇa patatām (pres. participle gen. plur.) 1.25.7
 antarikṣeṇa patataḥ (pres. participle acc. plur.) 8.7.35
 antarikṣeṇa patati 10.136.4
 indro vṛtrāny aprati jaghāna (7.23.3, jaghanvān) 6.44.14 ; 7.23.3
 sa naḥ pāvaka dīdivaḥ (3.10.8, dīdīhi) 1.12.10 ; 3.10.8
 vāvṛdhāte (8.53.2, vāvṛdhāno) dive-dive 8.12.28 ; 53(Vāl.5).2
 vyūrṇute (5.80.6, vyūrṇvati) dācuse vāryāni 5.80.6 ; 6.50.8
 sa pavasva madintama (9.99.6, punāno madintamaḥ) 9.50.5 ; 9.99.6
 prarocayan (9.85.12, prārūreṇa) rodasi mātara cūciḥ 9.75.4 ; 85.12
 anārambhane tamasi praviddham (7.104.3, pra vidhyatam) 1.182.6 ; 7.104.3
 vṛṣeva yūthā pari koṣam arṣasi (9.96.20, arṣan) 9.76.5 ; 96.20
 api kratum sucetasam vatema (7.60.6, vatantaḥ) 7.3.10 ; 60.6
 sam u vo (7.61.6, vām) yajñam mahayan (7.61.6, mahayam) namobhīḥ 7.42.3 ; 61.6
 somam punānaḥ kalāṇesu sidati (9.96.23, sattā) 9.68.9 ; 96.23
 ccyeno na yonim āsadat (9.82.1, gṛhṭavantaḥ āsadam, gerund) 9.62.4 ; 82.1
 ṛtasya yonim āsadaḥ 5.21.4 ; . . . āsadam (gerund) 3.62.13 ; 9.8.3 ; 64.22
 iṣkartā vihṛtām punaḥ 8.1.12 (nom. agentis) ; 20.26 (2^d plur. aor. impv.)
 yad aṅga taviṣṭiyaso (8.7.2, taviṣṭiyavaḥ) 8.6.26 ; 7.2
 indram jāitraya harsayan (8.15.13, harsayā cūcīpatim) 8.15.13 ; 9.111.3
 kṛṣṇā tamāṁsi juṅghanat (10.89.2, tvīṣyā jaghāna) 9.66.24 ; 10.89.2
 acikradad (9.101.16, konikradad) vṛṣā hariḥ 9.2.6 ; 101.16

B 6. Sporadic and complex variations of verb

The circumstances of verbal inflexion are often mixed so that the verb of one repeated pāda differs in more than one single respect from the verb of the other. These complex qualities appear occasionally in the lists given hitherto. Such cases will not be repeated here. The following list contains additional sporadic interchanges of tense, mode, and so on. Some of them share qualities of the pairs in the preceding list, but for the most part they exhibit relations differing from them :

jyok paçyāt (10.59.6, paçyema) sūryam uccarantam 4.25.4 ; 10.59.6
 apatyasācam ṣrutyaḥ rarāthām (6.72.5, rarātho) 1.117.23 ; 6.72.5
 abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4 ; 6.63.7
 mādayāse (8.103.14, mādayasva) svarṇaro 8.65.2 ; 103.14
 pavante vājasātaye 9.13.3 ; 42.3 ; pavasva, &c. 9.43.6 ; 107.23
 ṛghāyamāṇa invasi 1.176.1 ; ṛghāyamāṇam invataḥ 1.10.8
 dadhatho (7.75.6, dadhāti) ratnam vidhato janāya 4.44.4 ; 7.75.6
 dhukānta pipyuṣim isam 8.7.3 ; dhukāsva, &c. 8.13.25 ; 54(Vāl.6).7 ; 9.61.15
 stṛṇṭa barhīr ānuṣak 1.13.5 ; tistire, &c. 3.41.2 ; stṛṇṇanti, &c. 8.45.1
 ahūmahī (8.52.4, juhūmasi) grāvasyavaḥ 6.45.10 ; 8.24.18 ; 52(Vāl.4).4
 viçvā adhi ṣriyo dadhe (10.21.3, dhīse ; 10.127.1, 'dhīta) 2.8.5 ; 10.21.3 ; 127.1
 yad adya sūra udite (8.27.19, sūrya udyati) 7.66.4 ; 8.27.19, 21
 jīvema (10.85.39, jīvāti) çaradaḥ çatam 7.66.16 ; 10.85.39¹
 pra no yachatād (8.9.1, prāsmāi yachatam) avṛkam pṛthu chardih 1.48.15 ; 8.9.1
 vy uchā (5.79.2, āuho) duhitā divaḥ 1.48.1 ; 5.79.2, 3, 9

¹ Cf. my Vedic Concordance under asāu jiva.

B 7. Variation of vocatives and other cases

In a great many instances the repeated pādas contain a single predicative or attributive expression in which one or more case forms are varied to suit the connexion in the stanza. Especially vocative expressions vary with expressions with other cases, according as a divinity is mentioned in the third person, or addressed directly in the second person (cf. p. 561, bottom):

- svadhvarā karati jātavedāḥ 6.10.1; 7.17.4
 svadhvarā kṛṇuhi jātavedāḥ 3.6.6; 7.17.3
 pra nūtanā maghavā yā cakāra 7.98.5
 pra nūtanā maghavan yā cakārtha 5.32.6
 sahasrote ṣatāmagma 8.34.7
 sahasrotiḥ ṣatāmagmaḥ 9.62.14
 ṣatamūte ṣatakṛato 8.46.3
 ṣatamūtiṁ ṣatakratum 8.99.8
 indav indrāya matsaram 9.26.6
 indum indrāya matsaram 9.53.4; 63.17
 indav indrāya pītaye 9.30.5; 45.1; 50.5; 64.12
 indum indrāya pītaye 9.32.2; 38.2; 43.2; 65.8
 aṣve na citre aruṣi 1.30.21
 aṣveva citrāruṣi 4.52.2
 { indra viṣvābhīr ūtibhīḥ 8.37.1-6; 61.5; 10.134.3
 { indra viṣvābhīr ūtibhīr vavakṣītha 8.12.5
 indro viṣvābhīr ūtibhīḥ 8.32.12
 ugrābhīr ugrotibhīḥ 1.129.5
 ugra ugrābhīr ūtibhīḥ 1.7.4
 agne ṣukreṇa ṣociṣā 1.12.12; 8.44.14; 10.21.8
 agniḥ ṣukreṇa ṣociṣā 8.56(Vāl.8).5
 agniṁ ṣukreṇa ṣociṣā 1.45.4
 viṣvāni deva vayunāni vidvān 1.189.1
 viṣvāni devo vayunāni vidvān 3.5.6
 devebhyo havyavāhana 3.9.6; 10.118.5; 119.13
 devebhyo havyavāhanaḥ 10.150.1
 hotrābhīr agne manuṣaḥ svadhvaraḥ 10.11.5
 hotrābhīr agnir manuṣaḥ svadhvaraḥ 2.2.8
 indraṁ soma mādayan dāivyaṁ janam 9.80.5
 indraṁ somo mādayan dāivyaṁ janam 9.84.3
 indav indrasya sakhyaṁ juṣāṇaḥ 8.48.2
 indur indrasya sakhyaṁ juṣāṇaḥ 9.97.11
 Cf. also under 5.28.6^b; 8.69.10^d; 9.36.5^b.

B 8. Variation of nominatives and accusatives

Similar circumstances operate to produce an equally large number of pāda-pairs, one of which is throughout in the nominative; the other in the accusative. Or, an important single word shows the same change in a pāda-pair:

- duḥṣaṁso martyo ripuḥ 2.41.8
 duḥṣaṁsaṁ martyaṁ ripum 8.18.14
 agnī ratho na vedyaḥ 8.19.8
 agniṁ rathaṁ na vedyam 8.84.1

- açvasā vājasā uta 9.2.10
 açvasām vājasām uta 6.53.20
 pavamāno vicarṣaṇiḥ 9.28.5
 pavamānaḥ vicarṣaṇim 9.60.1
 yajistho havyavāhanaḥ 7.15.6
 yajistham havyavāhanam 8.19.21
 Cf. yajistham havyavāhana 1.36.20; 44.5
 mañhiṣṭho vājasūṭaye 8.4.18; 88.6
 mañhiṣṭham vājasūṭaye 1.130.1
 avyo vāre pari priyaḥ 9.7.6; 52.2; 107.6
 avyo vāre pari priyam 9.50.3
 tiro rajāṁsy aspr̥taḥ 9.3.8
 tiro rajāṁsy aspr̥tam 8.82.9
 rathitamo rathinām 8.45.7
 rathitamam rathinām 1.11.1
 dhanamjayo raṇe-raṇe 1.74.3
 dhanamjayam raṇe-raṇe 6.16.15
 tīras tamāṁsi dar̥ṣataḥ 3.27.13
 tīras tamāṁsi dar̥ṣatam 8.74.5
 asya hi svayaçastarah 5.17.2
 asya hi svayaçastaram 5.82.2
 parvateṣv apaçritaḥ 5.61.19
 parvateṣv apaçritam 1.84.18
 stomabhir havanaçrutā (nom. dual) 6.59.10; 8.8.7
 stomabhir havanaçrutam 8.12.23
 iha tyā sadhamādyā (sc. hari, in nominative) 8.32.29 = 8.93.24
 iha tyā sadhamādyā (sc. hari, in accusative) 8.13.27
 indrāya madhumattamaḥ 9.67.16
 indrāya madhumattamāḥ 9.12.1
 indrāya madhumattamam 9.63.19

B 9. Other variations of case

Very much rarer and more mixed than the relations between vocative and other cases, or nominative and accusative, are the relations between other (mostly oblique) cases. In a number of instances the pādas are not convertible by the mere process of changing a single given case into another. The correspondence of such pāda-pairs is more complicated and problematic; it involves a remoter and less certain kind of imitativeness, calling up the question of priority more insistently than do the conditions of the pairs discussed so far. I have alluded above (p. 562) to the more complicated relations of the pair:

- rgbhāyamāṇa invasi 1.176.1
 rgbhāyamāṇam invataḥ 1.10.8. Cf. also under 1.12.7^b.

Similar pairs, whose meaning and chronology are, where profitable, discussed in the body of the work, are contained in the following list, which gathers up the remaining varieties of case relations:

- uṣanā (nominative) yat parāvataḥ 1.130.9
 uṣanā (apparently instrumental) yat parāvataḥ 8.7.26

punānāya prabhūvaso 9.29.3
 punānasya prabhūvasoḥ 9.35.6
 ṛbhum ṛbhukṣaṇo rayim 4.37.5
 ṛbhukṣaṇam ṛbhum rayim 8.93.34
 tuvidyumna yačasvataḥ (3.16.6, °vatā) 1.9.6; 3.16.6
 sidhram adya diviṣṛṣṇam (5.13.2, °ṣṛṣṇaḥ) 1.142.8; 2.41.20; 5.13.2
 ni ketavo (5.66.4, ketunā) janānām 1.191.4; 5.66.4
 agnis tuviṣṇavastamaḥ (5.25.5, °tamam) 3.11.6; 5.25.5
 stotṛbhya (8.32.7, stotāra) indra girvaṇaḥ 4.32.8; 8.32.7
 asmabhyaṁ carsaṇīsaḥ (7.94.7, °saḥ) 5.35.1; 7.94.7
 antarīkṣeṇa patatām (8.7.35, patataḥ) 1.25.7; 8.7.35
 ṛtasya padaṁ (10.177.2, pade) kavayo ni pānti 10.5.2; 177.2
 janāso (3.59.5, janāya) vṛktabarhiṣaḥ 3.59.9; 5.23.3; 35.6; 8.5.17; 6.37
 varuṇa mitra dāṇuṣaḥ (8.47.1, dāṇuṣe) 5.71.3; 8.47.1
 samudrasyādhi viṣṭapi (8.34.13, viṣṭapaḥ) 8.34.13; 97.5; 9.12.6
 brahmadviṣe (10.182.3, °dviṣaḥ) ṣarave hantavā u 10.125.6; 182.3
 abhi stomā (8.8.3, stomāir) anūṣata 1.11.8; 6.60.7; 8.8.3

B 10. Variation of number and gender

The remaining changes in substantival inflexion concern different numbers or genders, in nouns, adjectives, or participles. The instances are mostly pādas applied to different divinities, which pādas, except for these variations, are of identical tenor. At times, however, it is a question of different objects or things. Occasionally the relations of such pāda-pairs are more intricate: these cases, it should be remembered, have already been discussed in due order in the main body of this work; see, e.g. (under 4.56.2):

devī (dual) devebhir yajate yajatrāiḥ 4.56.2
 devī (singular) devebhir yajatā yajatrāiḥ 7.75.7
 devī (singular) devebhir yajatā yajatra 10.11.8

The following list includes the remaining cases:

sāmṛājyāya sukratuḥ (8.25.8, °kratū) 1.25.10; 8.25.8
 ni duryoṇa āvrṇaṇ mṛdhravācaḥ (5.32.8 °vācam) 5.29.10; 32.8
 ā pavasva sahasrīṇam (9.33.6, °ṇaḥ) 9.33.6; 40.3; 62.12; 63.1; 65.21
 divi pravācyam kṛtaḥ (2.24.4, kṛtam) 1.105.16; 2.24.4
 jyotir viṣvasmāi bhuvanāya kṛṇvatī (4.14.2, kṛṇvan) 1.92.4; 4.14.2
 indrāya somaṁ suṣutaṁ bharantaḥ (10.30.13, bharantiḥ) 3.36.7; 10.30.13
 yahvi ṛtasya mātara (9.35.5, mātaraḥ) 1.142.7; 5.5.6; 9.33.5; 102.7; 10.59.8
 devā (7.47.3, devir) devānām api yanti pāthaḥ 3.8.9; 7.47.3
 asmabhyaṁ gātuvittamaḥ (9.101.10, °māḥ) 9.101.10; 106.6
 pari tmanā viṣurūpo jigāsi (7.84.1 °rūpā jigāti) 5.15.4; 7.84.1
 patir (5.86.4, patī) turasya rādhasaḥ 5.86.4; 6.60.5
 ṛtāvānā (5.67.4, °no) jane-jane 5.65.2; 67.4
 stomebhir havanaṣrutā (8.12.23, °tam) 6.59.10; 8.8.7; 12.23
 indrāya madhumattamāḥ (9.63.19, °mam; 9.67.16, °maḥ) 9.12.1; 63.19; 67.16

B 11. Variation of pronouns

Interchange of person, number, or case, in pronouns occurs quite frequently in accord with obvious differences in the persons or situations described by the poets. The distinction between single, dual, and plural gods appears quite

frequently, showing, of course, that much that may be said of a single god applies indifferently to a plurality of gods :

brahmā ko vah (8.64.7, kas tam) saparyati 8.7.20 ; 68.7
bhakṣīya te (5.57.7, vo) 'vaso dāivyasya 4.21.10 ; 5.57.7
yat te (10.2.4, vo) vayan pramināma vratāni 8.48.9 ; 10.2.4
viçvet tā te (10.39.4, vām) savaneṣu pravācyā 1.51.13 ; 10.39.4
arvācū vām (8.4.14, arvācam tvā) saptaṇy 'dhvaragriyaḥ 1.47.8 ; 8.4.14
asme vo (7.70.5, vām) astu sumatiḥ canisthā 7.57.4 ; 70.5
sam u vo (7.61.6, vām) yajñam mahayan (7.61.6, 'yam) namobhiḥ 7.42.3 ; 61.6
ā vām (8.8.1, no) viçvābhīr ūtibhiḥ 8.8.1, 18 ; 87.3
mo ca naḥ (10.59.8, mo su te) kiṁ canānamat 9.114.4 ; 10.59.8-10
tam (7.94.5, tā) hi çaçvanta ilate 5.14.3 ; 7.94.5
sa (9.65.24, te) no vṛṣṭim divas pari 2.6.5 ; 9.65.24
sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.29.9 ; 6.61.9
eta u tye (7.83.3, etā u tyā) praty adṛṣṇan (7.83.3, adṛṣṇan purastāt) 1.191.5 ; 7.83.3
toke vā goṣu tanaye yad (6.66.8, yam) apsu 6.25.4 ; 66.8
yah (5.86.2, yā) pañca carṣaṇīr abhi 5.86.2 ; 7.15.2 ; 9.101.9
yo cid dhi tvām ṛṣayaḥ pūrva ūtaye 1.48.14 ; yac cid dhi vām pura ṛṣayaḥ 1.48.14 ; 8.8.6
imam stomam juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
mama (10.6.7, tam te) devāno anu ketam āyan 4.26.2 ; 10.6.7
imam ma (8.12.31, ta) indra suṣṭutim 8.6.32 ; 12.31

Note a few cases of gratuitous change in pronominal stems and the like, under 1.16.6^a, 9^a ; 5.35.5^a ; 7.32.22^a.

Supplementary statement as to suspension of the Nati, as revealed by the repetitions.—Certain repeated pādas show that the alteration of initial s to ṣ at the beginning of a word by an alterant vowel in the last syllable of the preceding word is suspended in case that syllable itself contains ṣ. This may be seen in the last two words of the first two pādas as compared with the third in the following group :

{ çyeno na vikṣu sīdati 9.38.4
{ çyeno na vaṁsu kalaçesu sīdasi 9.86.35
çyeno na vaṁsu sīdati 9.57.3 (cf. RPr. v. 8)

The same phonetic contrast in two related pādas which are not repetitions of one another :

somaç camūṣu sīdati 9.20.6 ; 99.6
camūṣv ā ni sīdasi 9.63.2 ; 99.8

Also in scattered expressions like barhiṣi sadatam, 5.72.1 ; yajñeṣu sīdasi, 1.14.11 ; ni su svapa, 7.55.2 ff., we may observe the suspended alteration. It must be considered in the light of dissimilation ; antecedently we may guess that *yajñeṣu sīdasi, or the like, was cacophonous to the ears of the Vedic reciters. Compare RPr. v. 2 (323).

Perhaps the omission of the alteration of s in carṣaṇī-saḥ, as compared with rayi-saḥ, abhi-saḥ, çatru-saḥ, &c., is similarly prevented by the preceding syllable nī.

CHAPTER IV: THE THEMES OF THE REPETITIONS

Stability or flexibility of the verses according as they are applied to the same or to different themes.—The themes of the repeated pādas cover in a way the entire range of Vedic thought and expression. That is to say, a very great deal that is stated in the Veda is repeated once, twice, or even more often in the same metrical units, pādas or stanzas. An account of the most prominent divinities can be rendered in 'double chalk': we should have a fairly connected natural history, e.g., of the god Indra, if we had nothing but the repeated pādas concerning him. The repeated verse lines concerning Indra amount to about 250. The same statement is approximately true of Agni and Soma. But an even larger number of pādas repeat statements not about one and the same god, but rather about two or more gods. Especially the broader and more general cosmic activities of the gods, such as establishing heaven and earth or placing the sun in the sky, are expressed to some extent in repeated formulaic pādas, and are applied indifferently to a large variety of divinities. The relations of the pious sacrificer to the gods; his prayers and requests addressed to the gods; his asseverations of piety; and summaries of the favours shown to him by the gods are stated in set, repeated formulas. Aside from the personal concerns of gods and men, identical similes and figures of speech and poetic turns of many sorts, involving the entire range of Vedic diction, frequently extend over entire verses. The last-mentioned class of repetitions furnishes, perhaps, the most complete and final expression of the 'school-character' of the diction which pervades to some extent every hymn of the Rig-Veda. In this respect the hymns are unique, when regarded from the point of view of the general history of literature. This is so true as to invite the attention of the students of that subject with especial attractiveness.

Critical significance of the use of the same line with different themes.—A final estimate of the antiquarian character of the Rig-Veda, and the philological methods of its study is bound to be largely influenced by the themes concerned in these repetitions. The gods Agni and Indra share fifty or more pādas, the one god is assimilated to the other, because both in their various ways have become war-gods. The poets describe Agni as *saṃrājāṃ carṣaṇīnām* in 3.10.1; Indra in 8.16.1; 10.134.1. Indra and Agni together are called *dhartārā carṣaṇīnām* in 1.17.2, an epithet which they in turn share with Mitra and Varuṇa in 5.67.2. For the most part such verses apply equally well to the two or more divinities to whom they are given; but frequently we can see which of the two has been secondarily assimilated to the other. The poet who says

of Indra that his valorous worshippers, 'disregarding their own bodies, make him their protector', *ririkvānsas tanvaḥ kṛvata trām*, 4.24.3, surely spoke before the poet who makes, in 1.72.9, a similar statement about Agni, in language that is by no means as clear. Or, on the other hand, Indra seems, in 10.119.13, to carry oblations to the gods, *devebhyo havyavāhanaḥ* (!): the intrinsic oddity of this assertion is shown up by the occurrence of *devebhyo havyavāhana*, as a verse-line epithet of Agni, three times, in 3.9.6; 10.118.5; 150.1; see under 3.9.6.

Formulaic lines and their adaptation to different themes.—Nothing, however, shows the advanced formalism or mechanicalness in the use of repeated materials as well as the following. The idea contained in a certain pāda assumes, to a considerable extent, the nature of an independent entity, and is fitted into situations which differ from one another sometimes a little and sometimes a good deal. When needful the wording of the pāda is accommodated to the differing situation, at times in such a way that we can distinguish neatly the adapted form from the original. These cases are of first-class interest and deserve to be illustrated quite fully:

In 1.142.3 *Narācaṁsa*, a form of Agni in an Āpri-hymn, is said to be *ṣuciḥ pāvako adbhutaḥ*, 'bright, pure, wonderful'; in 9.24.6 *Soma Pavamāna* is referred to in the same pāda; in 9.24.7 we have, again of *Soma Pavamāna*, the statement, *ṣuciḥ pāvaka ucyate*. Now, further, in 8.13.19 the words of these pādas are soldered together in a longer composite pāda (see p. 535), *ṣuciḥ pāvaka ucyate so adbhutaḥ*. This time these words are applied neither to Agni nor *Soma*, but, forsooth, to a devoted poet (*stotā anuvrataḥ*). By a bold figure of speech the standard qualities of these gods are adapted to the worshipper of these gods. The relative lateness of 8.13.19 is obvious. Similarly *Uṣas* is said to go straight on the path of the *ṛta*, 'cosmic law', in 1.124.3; 5.80.4 (*ṛtasya panthām anv eti sādhu*); the same statement about a sacrificer in 10.66.3 (*ṛtasya panthām anv emi sādhuḥ*) shows the pāda, as a parenthesis, in secondary application, with *ṛta* in the sense of 'sacrificial canon'. A few other pādas are degraded, as it were, from their high position as describing divinities to sundry secondary subsidiary and lower uses. Goddess *Aurora* (*Uṣas*) is described as 'spreading farther and farther' in 1.124.5, *vy u prathate vitarāṁ varīyaḥ*; the same statement is mere bathos, as applied to the sacrificial straw (*barhis*) in 10.110.4. The clever *Ṛbhus* are said in 3.60.3 to exert themselves laboriously and skilfully, *viṣṭvi ṣamībhiḥ sukṛtaḥ sukṛtyayā*; again, in 10.94.2, this poetic pāda has sunk to a description of the primarily insensate press-stones (*grāvāṇaḥ*). In 1.139.3 God *Sūrya*, like God *Savitar*, controls unfailing laws, *deva iva savitā satyadharmā*; in the charm against gambling, 10.34.8, the same pāda figures irrelevantly, or at least obscurely. The pāda, *devo na yaḥ savitā satyamanmā*, like the one just mentioned, applies primarily to Agni in 1.73.2; secondarily to *Soma* in 9.97.48; see under 1.73.2^a. We may note in the preceding examples that the tenth book looms as the gathering place of secondary pādas, quite in keeping with its aloofness from the main purpose of the hieratic hymns (see p. xvi, l. 3).

Again, the pāda, yahvī ṛtasya mātaraḥ, 'swift mothers of the cosmic order', is a standard formula applied to cosmic divinity pairs: to Night and Morn in the aprī-stanzas, 1.142.7; 5.5.6 (probably also 9.102.7); to the two spheres of the world (Rodasī) in 10.59.8. But in 9.33.5 the formula is changed to the plural, yahvīr ṛtasya mātaraḥ, and applied loftily, yet secondarily, to the 'cows of prayer', brahmīḥ, who are the mothers of ṛta in the sense of 'sacrificial law', i.e., 'sacrifice'; see under 1.142.7°. In 1.8.5 Indra's might is said to be as extensive as the sky, dyāur na prathinā çavaḥ; in 8.56(Vāl. 8).1, a dānastuti, the same pāda figures loosely as an attribute of Dasyave Vṛka's generosity to sacrificing priests. In 1.35.10 Agni is implored to come hither kindly and helpfully, sumṛlikāḥ svavāḥ yātv arvāḥ; if this were not a sort of formula the *tour de force* which makes it possible to address the same prayer to the Aṣvins' chariot in 1.118.11 would be greater than it really is. Very similarly in 7.61.1 Sūrya is said to look upon all beings, abhi viçvāni bhuvanāni caṣṭe, and the same power is transferred to the inanimate car of Indra-Agni in 1.108.1. Little better is the transfer of the epithet jetāram aparājitam 'unconquered conqueror', from Indra in 1.11.2, to a steed furnished by Agni in 5.25.6.

The pāda, pari ṇo (or vo) hetī rudrasya vṛjyāḥ, 'May Rudra's missile spare us', and the like, 2.33.14; 6.28.7, is continued in the poetry and prose of the Vedic texts in a considerable variety of forms, making up the following list, the items of which may be placed by means of my Concordance:

pari ṇo (no) rudrasya hetir vṛṇaktu
 pari ṇo hetī rudrasya vṛjyāḥ (vṛjyāt)
 pari tvā rudrasya hetir vṛṇaktu
 pari vo rudrasya hetir vṛṇaktu
 pari vo hetī rudrasya vṛjyāḥ (vṛjyāt)

At the base of these is probably an old rhythmic prose prayer which was freely adopted by poets and liturgists. Once, 7.84.2, occurs a parallel pāda, much changed in form and sense: pari ṇo heḷo varuṇasya vṛjyāḥ, 'may the wrath of Varuṇa spare us'. It is possible, of course, that the similarity of the two forms is accidental, the instinctive expression in similar words of similar thought. Yet I think it more likely that the Rudra version served as the pattern of the Varuṇa version. The pāda, guhā hitaṁ guhyaṁ gūḷham apsu, occurs thrice: in 2.11.5 it is applied to Vṛtra-Ahi, the dragon 'hidden in the waters'. But in 3.39.6 and in 10.148.2 this is no longer certain. If, in these two cases, it should finally turn out to refer to madhu or soma, its various uses surely are critically important; see its discussion under 2.11.4^d. In 4.36.1, anaçvo jāto anabhīçur ukthyaḥ (sc. rathaḥ), a wonderful car which the Rbhus have contrived for the Aṣvins is described as 'going without horses without bridle, a fit subject for song of praise'. In 1.152.5, anaçvo jāto anabhīçur arvā, 'a steed which is after all no horse', &c., imitates very secondarily and fantastically the previous pāda; see under 1.152.5^a. I have reserved half a dozen or more cases of this sort to show (below, p. 578) how repeated pādas are adapted with or without change from their primary use in connexion with a given divinity to a clearly marked

secondary use in connexion with another divinity whose case they fit badly, or not at all.

Verses containing figures of speech adapted to different situations.—The mass of these formulaic pādas which shift their meaning more or less may be studied in their proper places in the body of this work. At times the shift is simple and natural, so easy as to preclude judgement as to priority; at other times the connexion and relation of the pādas are obscure and involve subjective, and therefore inconclusive criticism. They betray a rather surprising facility to adapt themselves to different connexions, and impress one occasionally as if the poets employed them as verse-fillers when they had nothing better to say that would go to make up the number of pādas requisite for a given stanza. Thus:

samudram iva sindhavaḥ, 'as rivers to the sea': of songs of praise which cause Indra to grow in strength, 8.6.35; of soma which enters Indra, 8.92.22; 9.108.16.

samudrāyeva sindhavaḥ, 'as rivers to the sea': of songs going to Agni, 8.44.25; of bending under Indra's anger, 8.6.4.

samudra iva pinvate, 'swells as the sea': of Indra's belly, 1.8.7; of a song of praise to Indra, 8.12.5. Cf. also under 8.3.4^b.

samudre na sindhavo yādamanāḥ 'as streams uniting in the sea': of wealth concentrated in Indra, 6.19.5; the same pāda in a disturbed form in 3.36.7 (q.v.), of worshippers bringing soma to Indra.

āpo na pravatā yatiḥ, 'as waters go down a hill': of the Kāpvas' song, 8.6.34; of Indra's liberality, 8.13.8; of the flow of milk (gūvaḥ), 2.24.2. Cf. nimnam na yanti sindhavaḥ 5.51.7.

samudraḥ na saṁcarāṇe saṁśyavaḥ. Obscure figure of speech in different applications, 1.56.2; 4.55.6.

vāgrā arṣanti payaseva dhenavaḥ, 'like lowing kine they hasten with their milk (fluid)': of sacrifices going to Soma, 9.77.1; of floods of water pouring into a stream, 10.75.4. Cf. 1.32.2.

vāḥyanta rathā iva, 'like chariots winning a race': of songs of praise to Indra, 8.3.15; of soma libations 9.67.17.

yā parvateṣv oṣadhīṣv apsu, 'which are in the mountains, in plants, in the waters': of riches contained in Agni, 1.59.3; of Soma's homesteads (dhāmāni), 1.91.4. Cf. AV. 2.31.5.

pareṣu yā guhyeṣu vrateṣu, 'which are in the highest secret laws' (obscurely mystic): of the seats of the Gods, 3.54.5; of the three Nirrtis (Goddesses of Destruction), 10.114.2.

upa śrakveṣu bapsataḥ, 'in the jaws of the biter': of a dog, 7.55.2; of soma consuming his ingredients, 8.72.11.

divi pravācyaiḥ kṛtaḥ (or, kṛtam), 'made a theme of praise in heaven': of the path of the Ādityas, 1.105.16; of Indra's heroic might, 2.22.4.

utso deva hiraṇyayaḥ '(thou art,) O god, a spring of gold': of Indra as source of wealth, 8.61.6; of Soma's flow, 9.107.4.

anārambhaṇe tamasi praviddham, 'cast into bottomless darkness': of Tugra's son, so treated by his father, 1.182.6; . . . pra vidhyatam, 'cast ye into bottomless darkness', prayer to Indra and Soma to punish evil-doers, 7.104.3.

yadā te marto anu bhogam ānat, 'when a mortal has come to the enjoyment of thee': in a hymn to Agni, 10.7.2; in praise of the horse at the horse-sacrifice, 1.163.7.

pari tmanā viśurūpo jigāsi, 'by thyself thou goest about in diverse forms': of Agni, 5.15.4; pari tmanā viśurūpā jigāti 'by herself she goes about in various forms': of the sacrificial ladle (in its various shapes), ghṛtācī, &c. (sc. juhū), 7.88.1.

śalakṣmā yad viśurūpā bhavāti, 'that she who has the same character (origin) shall be as though of different kind': in the dialogue between Yama and Yamī, 10.10.2; apparently quoted from the same dialogue, but of obscure application, 10.12.6.

iyarti vācam ariteva nāvam, 'lets go his voice as an oarsman his boat': of a bird of omen, 2.42.1; of Soma, 9.95.2.

Verses ascribing creative or cosmic acts to the gods (Henotheism).—In the preceding cases repeated *pādas* betray their formulaic character in that they are established and freely handled as items of the poet's technique, used in more or less different connexions and ways. Such a *pāda* must originally have expressed but one idea; yet the various surroundings in which it appears manage to conform so well with the primary idea that we are rarely, if ever, able to say just how and when that idea arose. Another rather numerous class of repeated *pādas* is not very different, except that their original application, in the nature of the case, is even less easy to distinguish from their applied use. I mean the *pādas* which describe the larger creative or cosmic activities of the gods. Because the subject is every time a theoretically omnipotent god, we have no means of ruling him out from even the most extravagant ascriptions of these creative and cosmic powers. As is well known, the characters of the Vedic gods are as a rule made up of only a few essential traits, to which are added features, notably certain great cosmical functions, which they share with a number of other gods. We come here upon the theme which has been treated frequently under the name of 'henotheism'. I am quite of the opinion that the notion of henotheism is not to be taken very seriously in the Veda. In a literature which depends so largely upon liturgic setting, as the Rig-Veda unquestionably does, every god as he takes his turn in the ritual is *eo ipso*, for the time being, of prime importance. The gods are figures in the ritualistic drama; they are much more important collectively than singly.¹ Their collective qualities are therefore easily transferred to each individual in turn. They also for the most part have a long past, rife with the chances of obliterating their individual traits, and consequent assimilation to one another. The statement is made, in 8.36.4, that Indra is the progenitor of heaven and earth (*janitā divo janitā pṛthivyāḥ*); the same statement is repeated of Soma in 9.98.4. It is, of course, impossible that both should be the father of the same children; what is more, we must not take the statement too seriously in either case, as an ultimate and sincere verity of Vedic or Aryan cosmology. Almost any other god would do equally well²; such an assertion in the Rig-Veda is a mere manner of speaking. This seems to me to be brought out by the cumulative testimony of these cosmic or creative *pādas*, as we may call them for short.

List of verses mentioning creative or cosmic acts.—Here we have, first of all, the vacillating notions of the poets as to who established, begot, built, filled, or controlled the two cosmic hemispheres (*rodasī, rajasī*), or heaven and earth:

vi yas tastambha rodasī: of Pavamāna Soma, 9.101.15; ... *rodasī cid urvī*, of Varuṇa, 7.86.1.
vi yo mame rajasī sukratūyayā: of Sūrya, 1.160.4; ... *rajanāsi amimāta sukratuh*, of Vāiṣṇava, 6.7.7. Cf. *yo rājanāsi vimame pāṛthivāni*, of Viṣṇu, 6.40.13.

¹ Cf. Bloomfield, *Religion of the Veda*, p. 64.

² Cf. 2.40.1, *somāpūṣaṇā* ... *jananā divo jananā pṛthivyāḥ*.—As far as any general (in distinction from ritualistic) qualities are concerned, in cases of Indra versus Soma (Indu), Indra is generally entitled to precedence; see p. 615.

āpaprūṣi pāṛthivāny uru rajo antarikṣam : of Sarasvatī, 6.61.11; ā paprāu pāṛthivān rajaḥ : of Indra, 1.81.5.
 ā rodasī aprṇā (or, aprṇā) jāyamānaḥ : of Agni, 3.6.2 ; 10.45.6 ; of Vaiṣvānara, 7.13.2 ; of Indra, 4.18.5.
 āpaprivān rodasī antarikṣam : of Agni, 1.73.8 ; of Sūrya, 10.139.2.
 ā rodasī vṛṣabho roraviti : of Agni, 10.8.1 ; of Brhaspati, 6.73.1.
 ubhe ā paprāu rodasī mahitvā : of Indra, 3.54.15 ; 4.16.5 ; of Sūrya, 8.25.18.
 janitā divo janitā pṛthivyāḥ : of Indra, 8.36.4 ; of Soma Pavamāna, 9.98.4. Cf. above, p. 575.
 divaḥ ca gmaḥ ca rājasi : of Varuṇa, 1.25.10 ; . . . rājathah, of Indra and some other divinity, 5.38.5.
 aprathayan pṛthivīm mātaraṁ vi : of Aṅgirasah, 10.62.3 ; aprathataim, &c., of Indra and Soma, 6.72.2. Cf. sa dhārayat pṛthivīm paprathae ca, of Indra, 1.103.2 ; 2.15.2.
 paro divā para enā pṛthivyā : of Viṣvakarman, 10.82.5 ; of Vāc, 10.125.8.
 sam kṣoṇi sam u sūryam : (sc. dadhuḥ) of Maruts, 8.7.22 ; (sc. adhūnuta) of Indra, 8.52(Vāl. 4).10.

Cosmic acts connected with the sun and heaven and light.—Next of divine attributes in scope and importance are those which ascribe to different gods the act of placing the sun in the sky ; illumining the spaces of the heavens (rocana) ; or dwelling in, or coming from the heavens or their shining regions :
 ā sūryam rohayad (or, rohayo) divi : of Indra, 1.7.3 ; 8.89.7 ; of Pavamāna Soma, 9.107.7 ; of Agni, 10.156.4. Cf. 7.78.3, and also under 1.32.4^a ; 6.44.23^b.
 tvam sūryam arocayāḥ : of Indra, 8.98.2 ; yayā sūryam arocayāḥ : of Soma, 9.63.7.
 viṣvam ā bhāsi (or, bhāti) rocanam : of Uṣas, 1.49.4 ; of Sūrya, 1.10.4 ; of Indra, 3.44.4.
 vibhrājāṁ jyotiṣā svar agacho rocanam divaḥ : of Indra, 8.98.3 ; of Sūrya, 10.170.4.
 divaḥ cid rocanād adhi : of Uṣas, 1.49.1 ; of Maruts, 5.56.1 ; of Aśvins, 8.8.7.
 tri rocanā divyā dhārayanta : of Ādityas, 2.27.9 ; of Indra (with Ādityas), 5.29.1.
 triṣv ā rocanā divaḥ : of Viṣve Devāḥ, 1.105.5 ; of Soma in a hymn to Indra, 8.69.8. Cf. tṛptiyo pṛṛthe adhi rocanā divaḥ, of Soma, 9.86.27.
 nāma tṛptiyam adhi rocanā divaḥ : in a hymn to Viṣṇu and Indra, 1.155.3 ; to Pavamāna Soma, 9.75.2.
 ubhā devā diviṣṛṣā : of Indra and Vāyu, 1.23.2 ; of Aśvins, 1.22.2.
 sam sūryeṇa rocate (or, rocate) : of Uṣas, 8.9.18 ; of Pavamāna Soma, 9.2.6.
 ā yad yoniṁ hiranyayam : (sc. sadathah) of Mitra and Varuṇa, 5.67.2 ; (sc. sīdati) of Pavamāna Soma, 9.64.20.
 madhye divaḥ svadhayā mādayante : of Pitarah, 10.15.14 ; . . . mādayethe, of Indra and Agni, 1.108.12.

Control of the world and its creatures and its laws by the gods.—In another group of set pādas different gods are placed in control of the world, or of particular parts of the world ; of its creatures, and of the races or clans of men ; of the sacrifice and divine law ; of the prosperity of gods ; and of universal power :

yasmin viṣvāni bhuvanāni tasthuḥ : of Parjanya, 7.101.4 ; of Viṣvakarman, 10.82.6. Cf. eko viṣvasya bhuvanasya rājā, of Indra 3.46.2 ; 6.36.4.
 sa retodhā vṛṣabhaḥ caṣvatīnām : of Parjanya, 7.101.6 ; of a Tvaṣṭar-like god, 3.56.3.
 viṣvasya sthātur jagato janitriḥ : of the Waters, 6.50.7 ; . . . jagataḥ ca gopāu, of Mitra and Varuṇa, 7.60.2 ; . . . jagataḥ ca mantavaḥ, of Viṣve Devāḥ, 10.63.8. Cf. 4.53.6.
 dhartārā carṣaṇinām : of Indra and Agni, 1.17.2 ; of Mitra and Varuṇa, 5.66.3.
 samrājāṁ carṣaṇinām : of Agni, 3.10.1 ; of Indra, 10.134.1. Cf. dhartārā mānuṣiṇām, of Agni, 5.9.3.
 viṣvā yaḥ carṣaṇīr abhi : of Indra, 1.86.5 ; of Agni, 4.7.4 ; 5.23.1.
 yaḥ pañca carṣaṇīr abhi : of Agni, 7.15.2 ; of Pavamāna Soma, 9.101.9 ; yā, &c., of Indra and Agni.

vr̥ṣā sindhūnām vr̥ṣabha stiyānām : of Indra, 6.44.21 ; netā sindhūnām, &c., of Vāiṣvānara, 7.5.2
 imam ca nāḥ pr̥thivīm viṣvadhāyā upakṣeti hitamitrona rājā : of Indra, 3.55.21 ; devo na yaḥ
 pr̥thivīm, &c., of Agni, 1.73.3
 urum yajñāya cakrathur u lokam : of Indra and Viṣṇu, 7.94.4 ; of Agni and Soma, 1.93.6.
 agnir deveṣu patyate 8.102.9 ; indur deveṣu patyate 9.45.4
 tantum tanuṣva pūrvyam : of Agni, 1.142.1 ; . . . pūrvyam yathā vide, of Indra, 8.13.14
 yūyam ṛtasya rathyaḥ : of Ādityās, 7.66.12 ; of Viṣve Devāḥ, 8.83.3. Cf. ṛtasya sāmān (4.7.7,
 dhāman) rapayanta devāḥ 1.147.1 ; 4.7.7
 devo na yaḥ savitā satyamanmā : of Agni, 1.73.2 ; of Pavamāna Soma, 9.97.48
 ṛju marteṣu vr̥jinā ca paçyan : of Agni, 4.1.17 ; of Sūra, 6.51.2 ; of Sūrya, 7.60.2
 yudhā devebhyo varivaç cakārtha : of Vāiṣvānara, 1.59.5 ; of Indra, 7.98.3
 uru jyotiḥ cakrathur āryāya : of Aṣvins, 1.117.21 ; uru jyotir janayann āryāya, of Vāiṣvānara, 7.5.6
 haste dadhāno naryā purūni : of Agni, 1.72.1 ; of Savitar, 7.45.1
 sadyo jajñāno havyo babbhūtha : of Agni, 10.6.7 ; . . . babbhūva, of Indra, 8.96.21

Verses expressing more general ideas that befit a religious text.—In the preceding cases of repeated pādas the question of primary origin and secondary use suggests itself everywhere, and yet cannot, as a rule, be answered. It is therefore not surprising that there is a large stock of other, less personal verses which represent merely a habit of expressing a familiar or constantly needed idea in a fixed form. The expression, as a rule, fits one place about as well as another, and offers by itself no chronological indication of any kind. I mean the pādas in which are told the more general sentiments or desires that are likely to crop out in any religious poetry. They involve on the one hand the rhetoric that fits such a literature, on the other the large body of ideas that deal with the mutual relations that are imagined to exist between gods and men. Both of these tend to run in definite grooves, presenting results of much selection and old habit. At times such expressions border upon the yet more habitual or mechanical domain of the refrains (see Part 3, section 3).

A complete or perfect classification of repeated pādas of this sort is, from the nature of the case, impossible ; yet they group themselves largely in such a way as to bring out the main lines of thought which engaged the minds of the Vedic poets, in distinction from ritualistic and mythological conceptions. The following lists are to be supplemented at some points by those which have been treated above (pp. 571 ff.).

Piety and service of the gods

Pious men and households

ye cid dhi pūrva ṛtasāpa āsan, in the Lopamudrā hymn, 1.179.2 ; ye cit pūrva ṛtasāpaḥ, 10.154.4. Typical holy (sinless) saints of yore.
 ratham na dhīraḥ svapā atakṣam (sc. stomam), 5.2.11 ; (sc. brahma), 5.29.15 ; . . . atakṣiṣuḥ (sc. vācam), 1.130.6. Skill of the poets in their praise of the gods. Cf. under 1.114.9^a ; 4.16.20^b ; 6.67.10^c.
 brahmā kas tam saparyati (sc. indram), 8.64.7 ; brahmā ko vaḥ saparyati (sc. marutaḥ), 8.7.20
 ratnam devasya savitur iyanāḥ, of a pious jāspati, 7.38.6 . . . iyanāḥ, of the Aṅgiras, 7.52.3
 tam (7.94.5, tā) hi paçvanta īlate 5.14.3 ; 7.94.5
 naro yatra devayavo madanti 1.154.5 ; 7.97.1
 yat sunvate yajamānāya çikṣathaḥ 8.59 (Vāl. 11).1 ; . . . çikṣam 10.27.1

ya indrāya sunavāmety āha 4.25.4 ; 5.37.1
 yajamānāya sunvate 5.26.5 ; 8.14.3 ; 17.10 ; 10.175.4 ; yajamānāya sunvataḥ 6.54.6 ; 60.15
 sunoty ā ca dhāvati 7.32.6 ; sunuta ā ca dhāvataḥ 8.31.5. Cf. sunotā ca dhāvata AV. 6.2.1
 juhota pra ca tiṣṭhata 1.15.9 ; 10.14.14
 grāvā yatra madhuśud neyate bṛhat 10.64.15 ; 100.8
 sutaḥ somaḥ pariśiktā madhūni 1.177.3 ; 7.24.3
 priyaḥ sūrye priyo agnā bhavāti, of a pious worshipper, in an Indra hymn, 5.37.5 ; in an
 Agni hymn, 10.45.10
 (eṣāṃ) sumnān bhikṣeta martyaḥ 8.7.15 ; 18.1
 dāgvānsam upa gachutam 1.47.3 ; 4.46.5
 pibataṃ dāgvāṇo grhe 4.46.6 ; 49.6 ; 8.22.8
 gantārā dāgvāṇo grhe 8.3.10 ; 5.5 ; 22.3
 yena gachathāḥ sukrto duroṇam 1.117.2 ; yenopayāthāḥ sukrto, &c. 1.183.1

Gods as source of inspiration

somāpūṣaṇāv (6.52.16, agnīparjanyaāv) avataṃ dhiyaṃ me 2.40.5 ; 6.52.16
 iḡānā pipyataṃ dhiyaḥ 5.71.2 ; 7.94.2 ; 9.19.2
 aviṣṭaṃ dhiyo jigṛtaṃ purāṇdhiḥ 4.50.11 ; 7.64.5 = 65.5 ; 97.7
 kratuṃ punita ānuṣak 8.12.11 ; . . . punata ānuṣak 8.53 (Val. 5).6. Cf. kratuṃ punita
 ukthyam 8.13.1
 dakṣaṃ sacanta ūtayaḥ, 'help of the gods attaches itself to pious solid work,' 1.134.2 ; 3.13.2

Barhis: spreading of the sacrificial straw as act of piety

stṛṇta barhiḥ ānuṣak 1.13.5 ; stṛṇanti, &c. 8.45.1 ; tistire, &c. 3.41.2
 edaṃ barhiḥ yajamāna-ya sīda 3.53.3 ; 6.23.7
 stire barhiṣi samidhāne agnāu 4.3.11 ; 6.52.17
 edaṃ barhiḥ sīdo mama 3.24.3 ; 8.17.1
 idaṃ no barhiḥ āsīdo 1.13.7 ; 8.65.6 ; 10.188.1
 { ā barhiḥ sīdataṃ narā (8.87.4, sumat) 1.47.8 ; 8.87.2, 4
 { sīdataṃ barhiḥ ā sumat 1.142.7
 āsadyāsmin barhiṣi mādayadhvam 6.12.13 ; . . . mādayethām 6.68.11 ; . . . mādayasva 10.17.8
 mandāno asya barhiṣo vi rājasī 8.13.4 ; 15.5
 janāso vṛktabarhiṣaḥ 5.23.3 ; 35.6 ; 8.5.17 ; 6.37 ; janāya vṛktabarhiṣe 3.59.9. Cf. 6.11.5.

Prayers and hymns: call upon the gods

adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9 ; 10.78.8
 imaṃ stomaṃ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
 stoma vāhiṣṭho antamaḥ 6.45.30 ; 8.5.18
 upemāṃ suṣṭutiṃ mama 8.5.30 ; 8.6
 stomebhir havanaçrutā (8.12.23, çrutam) 6.59.10 ; 8.8.7 ; 12.23
 ukthaṃ madaç ca çasyate 1.86.4 ; 4.49.1
 mandasva dhītibhir hitaḥ 8.60.4 ; 10.140.3
 upa brahmāṇi çṛṇava imā naḥ 6.40.4 ; 7.29.2
 upa brahmāṇi çṛṇutaṃ giro (6.69.7, havam) me 6.69.4, 7
 çṛṇutaṃ jaritur havam 7.94.2 ; 8.85.4 ; çṛṇudhi, &c. 8.13.7
 imā u ṣu çrudhi girāḥ 1.26.5 ; 45.5 ; 2.6.1
 sa dhībhir astu sanitā 4.37.6 ; 8.19.9
 siṣāsanto manāmahe 8.95.3 ; 9.61.11
 devaṃ martāsa ūtaye 3.9.1 ; 5.22.3 ; 8.11.6 ; . . . ūtaye havāmahe 1.144.5
 nāmāni cid dadhire yajñiyāni 1.72.3 ; 6.1.4
 Cf. under 1.8.10^b ; 17.2^b ; 77.4^d ; 8.12.10^a.

Soma-sacrifices and others

asya somasya pītaye 1.23.1 ; 32.1 ; 4.49.5 ; 5.71.3 ; 6.59.10 ; 8.76.6 ; 94.10-12
 ā yātaṃ somapītaye 4.47.3 ; 8.22.8
 somapā somapītaye 1.21.3 ; 4.49.3

sutāvanto havāmahe 8.17.3; 51(Val. 3).6; 61.14; 93.30. Cf. under 1.84.9^b; 4.45.5^d.
 prayasvanto havāmahe 5.20.3; 7.94.6; 8.65.6
 imām no yajñam ā gatam (9.5.8, gaman) 5.5.7; 9.5.8
 juṣethām yajñam iṣṭaye 5.78.3; 8.38.4
 juṣethām yajñam bodhataṁ havasya me 2.36.6; 8.35.4
 yajñair vidhema namasā havirbhiḥ 2.35.12; 4.50.6
 çuci yat te rekṇa āyajanta sabardughāyāḥ paya usriyāyāḥ 1.121.5; 10.61.11
 Cf. also under 4.6.3^a.

Expiatory formulas and the like

Passages which deal with sin against the gods and its expiation begin to take on set forms in the Rig-Veda. In the later ritual literature this theme (prāyaç-citta) grows in importance and in definiteness of statement, as when, e.g., the expiatory stanza, RV. 4.2.14, starts a long train of similar products, TB. 3.7.12.3; TA. 2.31; 10.24; BDh. 2.4.7; 4.1.3¹. The following repeated pādas belong to this sphere; it would be an easy task to collect from the later mantras further parallels in large numbers; see Bloomfield, *The Atharva-Veda*, p. 83 ff., and especially note 3 at the bottom of p. 85:

yad va āgaḥ puruṣatā karāma 7.57.4; 10.15.6. Cf. also 4.12.4.
 yat te (10.2.4, yad vo) vyaṁ pramināma vratāni 8.48.9; 10.2.4
 yat sim āgaç cakṛmā tat su mṛṣatu 1.179.5; ... mṛṣa 7.93.7. Cf. yat sim āgaç cakṛmā çigṛathas tat 5.85.7
 sakḥayaṁ vā sadam id bhrātaraṁ vā 5.85.7; ... sadam ij jāspatiṁ vā 1.185.8
 (yad ...) abhidrohaṁ manuṣyāç carāmasi 7.89.5; (yad ...) abhidrohaṁ carāmasi 10.164.4
 yad vā ghā satyam uta yan na vidma 5.85.8; 10.139.5
 mā va eno anyakṛtaṁ bhujema mā tat karma vasavo yac cayadhve 6.51.7; mā vo bhujemān-yajātam eno mā tat karma, &c. 7.52.2. Cf. my Vedic Concordance, under anyakṛtas-yāinaso, &c.
 ajāismādyāsanāma cābhūmānāgasō vyaṁ 8.47.18; 10.164.5
 pra ye minanti varuṇasya dhāma ... mitrasya 4.5.4; pra ye mitrasya varuṇasya dhāma ... minanti 10.89.8. Cf. under 1.24.10^c; 69.7^a; 7.47.3^c.
 tā no mṛṣāta idṛçe 1.17.1; 6.60.5; sa no mṛṣātidṛçe 4.57.1

Rivalry for the favour and presence of the gods

The marked notion that the gods cannot be in several places at the same time; that, therefore, their attendance upon one's own sacrifice must be secured by special cajolery, is an important Rig-Vedic theme. I have dealt with this recently in a sufficiently exhaustive manner in my paper 'On conflicting prayers and sacrifices', *Johns Hopkins University Circulars*, 1906, nr. 10, pp. 1049 ff. The following group of repeated verses and distichs bears directly upon this topic:

mā rīraman yajamānāso anye 2.18.3; 3.35.5. Cf. 10.160.1, mā tvā yajamānāso anye ni rīraman.
 mā vām anye ni yaman devayantaḥ 4.44.5; 7.69.6
 asmākam astu kevalaḥ 1.7.10; 13.10
 nānā havanta ūtaye 8.1.3; 15.12; 86.5
 yad indra prāg apāg udañ nyañ vā hūyase nṛbhiḥ 8.4.1; 65.1

¹ Cf. the author, *Johns Hopkins University Circulars*, 1906, pp. 1064 ff.

yac clakrāsi parāvati yad arvāvatī vṛtrahan 8.13.15 ; 97.4
 yan nāsatyā parāvati yad vā sīho adhi turvage 1.47.7 ; . . . adhy ambare 8.8.14
 tīrac cid aryah savanā purūṇi 4.29.1 ; . . . savanā vaso gahi 8.66.12
 asme te santu sakhyā cīvāni 7.22.9 ; 10.23.7
 puruhūtaṁ puruṣūtam 8.15.1 ; 92.2
 puruhūta janānām 9.52.4 ; 64.27
 indrah purū puruhūtaḥ 8.2.32 ; 16.7
 brahmā ko vah (8.64.7, kas taṁ) saparyati 8.7.20 ; 64.7

Protection of the gods in misfortune, against enemies, etc.

Getting over misfortune

apo na nāvā duritā tarema 6.68.8 ; 7.56.3
 atāriṣma tamasaḥ pāram asya 1.92.6 ; 183.6 ; 184.6 ; 7.73.1
 tā (sc. duritā) tarema tavāvasā tarema 6.2.11 = 6.14.6 ; 6.15.15
 svastibhir ati durgāṇi viçvā 1.189.2 ; 10.56.7
 sa (6.61.9, sā) no viçvā ati dviṣaḥ 5.20.3 ; 6.61.9

Protection and help in general

viçe janāya mahi çarṇa yachataṁ 1.93.8 ; 7.82.1
 çarṇa yachantu saprathaḥ 10.126.7 ; . . . sapratho yad imahe 8.18.3
 asanabhyam çarṇa bahulaṁ vi yantana (6.51.5, yanta' 5.55.9 ; 6.51.5
 chardir yantam adābhyam 8.5.12 ; 85.5
 pra no yachatād (8.9.1, prāsinai yachataṁ) avpkaṁ pṛthu chardih 1.48.15 ; 8.9.1
 pra ṇa spārhūbir utibhis tīretam (7.58.3, tīreta 7.58.3 ; 84.3
 avāsiy ā vṛṇīmahe 8.26.21 ; 67.4
 sakhitvam ā vṛṇīmahe (10.133.6, ruhūmahe) 9.61.4 ; 65.9 ; 10.133.6
 vṛṇīmahe sakhyāya 9.66.18 ; . . . sakhyāya priyāya 4.41.7
 sahasrīṇibhir utibhiḥ 1.30.8 ; 10.134.4

Against plots, hostilities, and misfortune

mā naḥ . . . araruṣo dhūrtilḥ prapaṇḥ martyakya 1.18.3 ; 9.94.8
 pāhi dhūrter arāvṇaḥ (7.1.13, araruṣo aghāyoh 1.36.15 ; 7.1.13
 apaghanto arāvṇaḥ 9.13.9 ; 63.5
 aghā aro arātayaḥ 6.48.16 ; 59.8
 mā no duḥçaṇsa içata 1.23.9 ; 7.94.7 ; . . . içatā vivakṣase 10.25.7. Cf. 2.23.10.
 mā na (6.28.7, va) stena içata māghaçaṇsaḥ 2.42.3 ; 6.28.7
 duḥçaṇsam martyam ripum 8.18.4 ; duḥçaṇso martyo ripuḥ 2.41.8
 apa sedhata dūrmataṁ 8.18.10 ; 10.175.2
 yo asmān ādideçati 9.52.4 ; 10.134.2
 nakiṣ taṁ karṇaṇa naçat 8.31.17 ; 70.3
 mā no rīradhataṁ nide 7.94.3 ; 8.8.13
 bādhasva dūre (6.74.2, āre bādhetām) nirrtim parācūḥ 1.24.9 ; 6.74.2
 āre cid dveṣaḥ sanutar yuyota (10.77.6, yuyota 6.47.13 = 10.131.7 ; 10.77.6 ; āre cid dveṣo
 vṛṣaṇo yuyota 7.58.6
 vy asmad dveṣo vitaraṁ (6.44.6, yuyavad) vy aṇhaḥ 2.33.2 ; 6.44.6
 viçvā spa dviṣo jahi 9.13.8 ; 61.28
 urvīm gavyūtim abhayam ca nas kṛdhi 9.78.6 ; . . . abhayam kṛdhi naḥ 7.77.4
 pānti martyam riṣaḥ 1.41.2 ; 5.67.3
 ariṣyantaḥ sacemahi 2.8.6 ; ariṣyanto ni pāyubhiḥ sacemahi 8.25.11
 prati sma deva riṣataḥ 7.15.13 ; 8.44.11
 ariṣtaḥ sarva edhate 1.41.2 ; ariṣtaḥ sa marto viçva edhate 10.63.13
 prāktād apāktād adharād udaktāt (sc. abhi jahi rakṣasaḥ) 7.104.19 ; paççāt purastād adharād
 udaktāt (sc. pari pāhi) 10.87.21

Destruction of enemies

andhenāmitrās tamasā sacantām 10.89.15 ; 103.12
 viçvasya jantor adhamam cakāra 5.32.7 ; . . . adhamas padīṣṭa 7.104.16
 sāśahyāma prṭanyataḥ 1.80.4 ; 8.40.7 ; 9.61.29 ; indratvotāḥ sāśahyāma, &c. 1.132.1
 abhi śyāma prṭanyataḥ 2.8.6 ; 9.35.3

Prayers for long life, offspring, prosperity, and liberal patronage**Long life**

paçyema nu sūryam uccarantam 6.52.5 ; 10.59.4 ; jyok paçyāt (10.59.6, paçyema) sūryam
 uccarantam 4.25.4 ; 10.59.6
 prati (10.37.7, jyog jivāḥ prati) paçyema sūrya 10.37.7 ; 158.5
 jyok ca sūryam dṛṣe 1.23.21 ; 10.9.7 ; 57.4
 prāyus tāriṣṭam nī rapāṇsi mṛkṣatam 1.34.11 ; 157.4
 tvām stoṣāma tvayā suvīrāḥ drāghīya āyuh pratarāḥ dadhānāḥ 1.53.11 ; 115.8
 viçvam āyur vy açnavat 1.93.3 ; . . . açnutāḥ 8.31.8 ; . . . açnutam 10.85.42
 aganma yatra pratiranta āyuh 1.113.16 ; 8.48.11
 jīvema (10.85.39, jīvāti) çaradaḥ çatam 7.66.16 ; 10.85.39
 sahasrasāve pra tiranta āyuh 3.53.7 ; 7.103.10
 Cf. under 3.53.18^a ; 4.12.6^d ; 8.8.22^e ; 10.18.6^d ; 37.7^d.

Sons and servants

sa no rāsva suvīryam 5.13.5 ; 8.98.12
 suvīrāso vidatham ā vadema 1.117.25 ; 2.12.15 ; 8.48.14
 suvīryasya patayaḥ syāma 4.51.10 ; 6.47.12 = 10.131.6 ; 9.89.7 ; 95.5
 bṛhad vadema vidathe suvīrāḥ. Refrain.
 dhiyā syāma rathyaḥ sadāsāḥ 4.16.21 = 4.17.21 ; 56.4
 apatyasācam çrutyam rarāthe (1.117.23, rarātham) 1.117.23 ; 6.72.5
 bhakṣimahi prajām iṣam 7.96.6 ; 9.8.9
 çam no bhūtam (or bhava, or astu) dvipade catuṣpade 6.74.1 ; 7.54.1 ; 10.85.43, 44 ; 165.1

Goods and blessings in general

abhi viçvāni vāryā 9.42.5 ; 66.4
 viçvaḥ puṣyanti vāryam 1.81.9 ; 5.6.6 ; . . . puṣyasi vāryam 10.133.2
 vaṇsvā no vāryā puru 8.23.27 ; 60.14
 içānam vāryāṇām 1.5.2 ; 24.3 ; içānā, &c. 10.9.5 ; içe yo, &c. 8.71.13
 tvam içiṣe vasūnām (1.170.5, vasupate vasūnām) 1.170.5 ; 8.71.8
 viçvā vāmāni dhīmahi 5.82.6 ; 8.22.18 ; 103.5
 dhukṣanta pipyuṣim iṣam 8.7.3 ; dhukṣasva, &c. 8.54(Vāl.6).7 ; 9.61.15 ; dhukṣasva pipyuṣim
 iṣam avā ca naḥ 8.13.25
 çreṣṭham no dhehi vāryam (10.24.2, vāryam vivakṣase) 3.21.2 ; 10.24.2
 dadhad ratnāni dāçuṣe 4.15.3 ; 9.3.6
 vasu martāya dāçuṣe 1.84.7 ; 9.98.4
 pra no (10.45.9, tam) naya pratarāḥ vasyo acha 6.47.7 ; 10.45.9 ; pra no naya vasyo acha 8.71.6
 iṣam ūrjam suksitīm viçvam ābhāḥ 10.20.10 ; 92.12

Wealth, especially in cattle and horses

rāyas poṣam yajamānāya dhattam 8.59(Vāl.11).7 ; . . . dhehi 10.17.9 ; . . . dhārāya 10.122.8
 vayam syāma patayo rayiṇām 4.50.6, &c.
 rayim piçāṅgam bahulam vasimahi (9.107.21, puruṣprham) 9.72.8 ; 107.21
 vi no rāyo duro vṛdhi 9.45.3 ; 64.3

asme rayim ni dhāraya 1.30.32 ; 10.24.1
 iṇānaḥ rāya imahe 6.54.8 ; 8.26.22 ; 53(Vāl.5).1
 rayim gṛṇatsu dhāraya (5.86.6, didhṛtam) 5.86.6 ; 8.13.12
 sa naḥ punāna (or, sa na stavāna) ā bhara (sc. rayim) 1.12.11 ; 8.24.3 ; 9.40.5 ; 61.6
 p̄bhum p̄bhukṣaṇo rayim 4.37.5 ; p̄bhukṣaṇam p̄bhūm rayim 8.93.34
 arvadbhir (1.26.3, sa putrāir ; 10.147.4, makṣū sa) vājam bharate dhanā nrbhiḥ 1.64.13 ;
 2.26.3 ; 10.147.4
 mahah sa rāya eṣate, 'he speedily arrives at great wealth', 1.149.1 ; 10.93.6
 purukṣum viṇvadhāyasam 8.5.15 ; 7.13
 rayim dhattam vasumantam purukṣum 7.84.4 ; rayim dhattho, &c. 6.68.6 ; rayim dhatta, &c.
 4.34.10 ; rayim dhattam ṇatagvinam (1.159.5, vasumantam ṇatagvinam) 1.159.5 ; 4.49.4
 makṣū gomantam imahe 8.33.3 ; 88.2
 gavām poṣam svaṇvyam 1.93.2 ; 9.65.17
 uta no gomatī iṣaḥ 5.79.8 ; 8.5.9 ; 9.62.24
 gamema gomati vraje 8.46.9 ; 51(Vāl.3).5
 aṇvasā vājasā uta 9.2.10 ; aṇvasām vājasām uta 6.53.10
 rayim gomantam aṇvinam 8.6.9 ; 9.62.12 ; 63.12 ; 67.6
 vrajam gomantam aṇvinam 10.60.7 ; . . . aṇvinam vivakṣase 10.25.5
 aṇvavad gomad yavamat (9.69.8, yavamat suviryam) 8.93.3 ; 9.69.8

Great or lasting fame

abhi vājam uta ṇavaḥ 9.1.4 ; 6.3 ; 51.5 ; 63.12
 vareo dhā yajñavāhase 3.8.3 ; 24.1
 asme dhehi ṇavo brhat 1.9.8 ; 44.2 ; 8.65.9
 sa dhatte akṣiti ṇavaḥ 1.40.4 ; 8.103.5 ; dadhāno akṣiti ṇavaḥ 9.66.7
 asme bhadra sāṇṇavaśāni santu 6.1.12 ; 74.2
 asmadyak sam mimhi ṇavaśāni 3.54.22 ; 5.4.2 ; 6.19.3
 āṇu dhā viravad yaṇḥ 4.32.12 ; 5.79.6
 ahūmahī ṇavasyavaḥ 6.45.10 ; 8.24.18 ; juhūmāsi ṇavasyavaḥ 8.52(Vāl.4).4
 ṇavaḥ sūribhyo amṛtam vasutvanam 7.81.6 ; 8.13.12
 yaṇḥ cakre asāmy ā 1.25.15 ; 10.22.2

Liberal patronage

coda rādho maghonām 1.48.2 ; 7.96.2
 parsi rādho maghonām 8.103.7 ; 9.1.3
 patim turasya rādhasaḥ 6.44.5 ; patī, &c. 5.86.4
 kim āṇa radhracodanaḥ 8.80.3 ; . . . radhracodanam tvāhuḥ 6.44.10
 rakṣā ca no maghonāḥ pāhi sūrīn 1.54.11 ; 10.61.22
 uta trāyasva gṛṇato maghonāḥ 10.22.15 ; 148.4

Figures of Speech and Formulas

A considerable number of similes, either extending over an entire pāda, or occupying most of it, have become set formulas repeated one or more times. I have treated a number of these above (p. 574) by way of illustrating the different surroundings and connexions in which such a formulaic pāda may be encased. In this rubric pādas which involve figures of speech are gathered together as fully as possible. Especially noticeable is the group of pādas which describe ready motion or action by the simile of waters on the way to the sea ; or waters going down a hill ; or, again, those which compare abundance with the ocean itself :

samudram iva sindhavaḥ 8.6.35 ; 92.22 ; 9.108.16
 samudrāyeva sindhavaḥ 8.6.4 ; 44.25
 samudra (10.62.9, vi sindhur) iva paprathe 8.3.4 ; 10.62.9

samudre na (3.36.7, samudreṇa) sindhavo yādamānāḥ 3.36.7; 6.19.5
 samudraṁ na saṁcaraṇe saṁśyavaḥ 1.56.2; 4.55.6
 āpo na pravatā yatīḥ 8.6.34; 13.8; 9.24.2. Cf. 9.17.1
 samudra iva pinvate 1.8.7; 8.12.5
 Cf. also under 6.44.20^b.

The following contains the pādas which are largely taken up with poetic figures of speech of considerable variety of theme; and contains, in addition, quite a group of statements which have assumed a marked formulaic character.

Various similes

gāvo na yavaseṣv ā 1.91.13; 8.92.12. Expression of delight.
 raṇaṁ gāvo na yavase 5.53.16; 10.25.1. Expression of delight.
 vatsaṁ gāvo na dhenavaḥ 6.45.28; vatsaṁ jātaṁ na dhenavaḥ 9.100.7; gāvo vatsaṁ na mātarāḥ 9.12.2. Expression of motherly love.
 vatsaṁ saṁcīvarīr yathā 8.69.11; 9.14.3. Expression of motherly love.
 saṁ ī vatsaṁ na mātṛbhīḥ 9.104.2; saṁ vatsa iva mātṛbhīḥ 9.105.2; saṁ vatsāso na mātṛbhīḥ 8.72.14. Expression of motherly love.
 agne vatsaṁ na svasareṣu dhenavaḥ 2.2.2; abhi vatsaṁ, &c. 8.88.1. Expression of motherly love.
 indra vatsaṁ na mātarāḥ 6.45.17; 8.95.1. Expression of motherly love.
 vadhūyur iva yoṣaṇām 3.52.3 = 4.32.6; 3.62.8. Expression of longing.
 indraṁ (9.84.2 induḥ) śiṣakty uṣasaṁ na sūryaḥ. Expression of longing.
 jāyeva patya uṇatī suvāsāḥ 1.124.7; 4.3.3; 10.71.4; 91.13. Expression of longing.
 agne paṇḍur na yavase 5.9.4; 6.2.9. Simile for Agni's voracity.
 haṁsā iva gṛeṇīḥ yatante, of array of horses in aṇvastuti, 1.163.10; ... yatānāḥ, of sacrifice posts, 3.8.9. Expression of orderly array.
 mṛgo na bhīmaḥ kucaro giriṣṭhāḥ 1.154.2; 10.180.2. Expression of majestic power.
 dyāur na prathinā cavaḥ, 'might extensive as the heavens', 1.8.5; 8.56(Vāl. 8).1. Expression of wide power or scope.
 vayā ivānu rohate, grows like the branch of a tree, or 'like a lusty youth' (?), 2.5.4; 8.13.6. Expression of easy prosperity.
 vājayanto rathā iva, 'like chariots winning a race', 8.3.15; 9.67.17. Expression for success.
 Cf. vājayantam avā ratham, 5.35.7, and bhujuṁ vājeṣu pūrvyam (sc. ratham), 8.22.2.
 tam arvantaṁ na sānasim, 'him like a successful racehorse', 4.15.6; 8.102.12. Expression for attention to God Agni by his worshippers.
 sīdaṁ chyeno na yonim ā 9.61.21; 65.19; ccyeno na yonim āsadat 9.62.4; ... yonim ghr̥ta-vantam āsadam 9.82.1. Comparison of soma in its vat with an eagle in its nest.
 arāṇ na nemiḥ pari tā babhūva (1.141.9, paribhūr ajāyathāḥ) 1.32.15; 141.9. Expression for enfolding protection.
 rathaṁ na dhīraḥ svapā atakṣam (1.130.6, atakṣiṣuḥ) 1.130.6; 5.2.11; 29.15. Complacent estimate of the compositions of poets.
 mīlhe saptir na vājayuh 9.106.12; 107.11. Comparison of soma with a racehorse.

Miscellaneous statements which have assumed a formulaic character

sā no duhīyad yavaseva gatvī sahasradhārā payasā mahī gāuḥ 4.41.5; 10.101.9. Description of dhī, 'pious thought'.
 ṛtasya sāman (4.7.7, dhāman) raṇayanta devāḥ 1.147.1; 4.7.7. Expression of the gods' delight in cosmic or ritualistic law. Cf. yūyam ṛtasya rathyaḥ, of Ādityas and Viṣve Devāḥ, 7.66.12; 8.83.3.
 anyasyā vatsaṁ rihatī mimāya kayā bhuvā ni dadhe dhenur ūdhaḥ 3.55.13; 10.27.14. Cosmic-mystic expression.
 ko addha veda ka iha pra vocat 3.54.5; 10.129.6. Cosmic-mystic expression. Cf. ka īm dadarṇa ka iha pra vocat 10.10.6.

kin svid vanam ka u sa vrkṣa āsa yato dyāvāprthivī niṣṭatakṣuḥ 10.31.7 ; 81.4. Cosmic-mystic expression.

prati vām sūra udite 7.66.6 ; . . . udite vidhema 7.63.5 ; . . . udite sūktāiḥ 7.65.1. Designation of morn-tide.

yad adya sūra udite 7.76.4 ; 8.27.21 ; yad adya sūrya udyati 8.27.19. Designation of morn-tide.

aktor vyuṣṭāu paritakmyāyāḥ (6.24.9, paritakmyāyam) 5.30.13 ; 6.24.9. Designation of morn-tide.

madhyamādaya uditā sūryasya 5.69.3 ; 76.3. Expression for times of the day.

madhva cēotanty abhito virapcam : of wells, 4.50.3 ; of Parjanya's buckets, 7.101.4. Designation of abundance.

gobhir acvebhir vasubhir hiraṇyāiḥ (10.108.7, nyrṣṭaḥ) 7.90.6 ; 10.108.7. Description of abundant wealth in charge of gods, or demons.

utso deva hiraṇyayaḥ, 'thou art, O god, a spring of gold', 8.61.6 ; 9.107.4. Description of abundance.

udneva koṇam vasunā nyrṣṭam 4.20.6 ; koṇam na pūrnam vasunā nyrṣṭam 10.42.2. Description of fullness.

indraya somam suṣutām bharantaḥ : of rivers bringing soma to Indra, 3.36.7 ; . . . bharantiḥ, of waters bringing soma to Indra, 10.30.13. Expressions for treating soma with water.

sakam sūryasya raṇmibhiḥ 1.47.7 ; 137.2 ; 5.79.8 ; 8.101.2. Expression for divine brilliance.

viṣvā adbhī ṇīyo dadhe 2.4.5 ; . . . ṇīyo 'dhiṭa 10.127.1 ; . . . ṇīyo dhiṣe vivakṣase 10.21.3. Expression for divine loveliness.

viṣvā rupany āvīṇ 7.55.1 ; 8.15.3 ; 9.25.4. Expression for divine pervasiveness.

Cf. also under 1.23.15^c ; 24.10^c ; 30.21^c ; 83.1^a ; 129.2^v ; 9.92.6^a.

Repetitions relating to the gods

The culminating circumstance in Rig-Veda repetitions is their relation to the individual gods. The phenomena present themselves under two main aspects, one about as important as the other. First, identical or nearly identical pādas, distichs, or stanzas are used two or more times of the same god, but of no other god. Secondly, the same kind of units may be used of different gods.

Repetitions relating to one and the same god.—As regards the first class, there is frequently no reason why the same expression should not be employed with one god as well as another. For example, vaṁsvā no vāryā puru is addressed to Agni only, 8.23.27 ; 60.14 ; in like wise, devam martāsa utaye (havāmahe, or the like) to the same god, 1.144.5 ; 3.9.1 ; 5.22.3 ; 8.11.6. It is a mere accident that these pādas are not used, e.g., in connexion with Indra ; they fit him just as well. In most cases, however, the pādas repeated in the service of a particular god present themselves as salient and standard expressions of his particular character and activity, in distinction from other gods. They are, as it were, his Leit-motifs, in the Wagnerian sense. We can tell from the pāda itself what god is meant ; an occasional infringement is in the nature of an oddity. So, e.g., the testimony of the pāda, agne devāḥ ihā vaha, 1.12.3, 10 ; 15.4, is not needed to show that the following pādas belong to Agni :

sa devāḥ eha vakṣati 1.1.2 ; 4.8.2
 & devāḥ vakṣi yakṣi ca 5.26.1 ; 6.16.2 ; 8.102.16
 devāḥ & vītaye vaha 5.26.2 ; 7.16.4

In the same way we know that Agni is the subject of havyavāham amartyam, 3.10.9, &c. ; or of yajistho havyavāhanah and the like in 1.36.10, &c. ; or of

devebhyo havyavāhana in 3.9.6, &c. It comes, therefore, in the nature of a surprise to find the pāda devebhyo havyavāhanāḥ apparently attributed to Indra in 10.119.13 ; see under 3.9.6.

Indra's character is particularly marked on account of the feats which he performs, and the names of the demons which he slays. I have been tempted to write what would be an approximately complete history of Indra in passages repeated one or more times, but have refrained because the classified list of his double or multiple pādas given below (pp. 592 ff.) speaks for itself ; see especially under the heading, 'Indra as demiurge and cosmic power', on p. 593. The most conspicuous and at the same time most monotonous mass of repetitions is in the ninth book, the collection of pavamāna-stotras ; here practically every important statement about the preparation of the drink and cult of the god Soma is repeated *ad nauseam*. This is so because the ninth book is the collective Soma-book of all the Vedic Rishis fused by the redactors into a single corpus,¹ to be recited by the udgātars. Either the ritual aspect of these hymns was so obvious and compelling as to override any other consideration ; or, the hymns themselves, being associated with the traditional Rishi families only to a minor extent, and in a confused manner, resisted attempts at profitable historical arrangement. See Ludwig, *Der Rig-Veda*, vol. iii, p. 43 ; Oldenberg, *Prol.* p. 249 ff. ; Geldner, *Ved. Stud.* iii. 99 ; and below, p. 644.

Other gods have their salient pādas repeated in proportion to the number of hymns devoted to their service. So particularly the Aṣvins, because of their wonderful deeds ; the Maruts, because they are the most picturesque of the multiple gods ; Uṣas, because of her very own grace and beauty which just miss quite covering up the angularity of her ritual skeleton.² To a lesser extent the old Ādityas, with Mitra and Varuṇa at their head, because their abstract and ethical qualities are not plastic, and tend to be stated in the same words. Even the few hymns to the Ṛbhus speak in formulaic pādas of their very fine magic work³ as contrivers of all sorts of wonderful objects. The repeated pādas are the vertebrae of the bodies of the gods.

Repetitions relating to different gods.—On the other hand, identical or nearly identical pādas are attributed to different gods. In the main this touches their character and their ritual treatment at points where they are naturally alike, similar, or indifferent. No comment is needed in regard to the use, e.g., of the pādas, *īṣānaṁ vāryāṇām* in connexion with Indra, 1.5.2 ; with Savitar, 1.24.3 ; *īṣānā vāryāṇām* with the Waters, 10.9.5 ; *īṣe yo vāryāṇām* with Agni, 8.71.13 ; or, *īṣānaṁ rāya imahe* with Pūṣan, 6.54.8 ; with Vāyu, 8.26.22 ; with Indra, 8.53(Val. 5).1. Such, and many similar statements fit every Vedic god, clear up to the abstract *Hiranyagarbha-Prajāpati* to whom is addressed in

¹ Cf. the pointed expression, 9.67.31, 32, *pāvamānīḥ . . . ṛṣibhiḥ sambhṛtaṁ rasam*.

² See Bloomfield, *Religion of the Veda*, pp. 66-75.

³ Cf. their nivid, Ṛg. 8.20 : . . . *viṣṭvī svapasah, karmaṇā suhastāḥ, . . . ṣamyā ṣamiṣṭhāḥ, ṣacyā ṣaciṣṭhāḥ . . . citrāṇā citrābhīr ūtibhiḥ*.

10.121.10 the frequent prayer, 'may we be lords of riches'! (vayam syāma patayo rayīnām). Or, again, it is natural to say of both Uṣas and Sūrya that 'they create light for all the world', jyotir viśvasmāi bhuvanāya kṛṇvati (kṛṇvan), 1.92.4; 4.14.2. I have shown above (pp. 575 ff.) that the broader cosmic activities are, according to settled Vedic habit of thought, attributed to many of the gods in turn. E.g. Indra, Agni, and Pavamāna Soma each places the sun in the sky. We may regard it as a principle, that the application of the same pāda to different gods, when general ideas of any sort are involved, does not signify anything in Vedic interpretation or criticism beyond the fact that the gods are felt, syncretically, to be a good deal of one and the same sort. Bergaigne's interesting theory about the mythic identity in heaven of Agni and Soma, in distinction from their material and ritualistic individuality upon earth (*La Religion Védique*, i. 165 ff.), does not derive much aid and comfort from the repeated pādas which concern the two gods.¹ They are not very numerous, and they are precisely of the sort spoken of just now: general, broadly cosmic, or rhetorical; see p. 612, below. At most we may remember that both are mighty gods; are brilliantly luminous²; have descended from heaven; and are the main factors in the ritual. It is therefore natural that they should be correlated, and that their correlation should at times be exaggerated beyond the point of intrinsic fitness.

Some nice points of Vedic criticism, especially as regards relative date, attach themselves to pādas repeated in connexion with different gods. The mechanical imitiveness, and the tangle of ideas which, I am sure, had become habitual with the Vedic poets even before the time of the Rīg-Veda redaction, comes out very strongly in these transfers from god to god. In the body of this work many repeated passages definitely show these qualities in one of the parallel forms; in many others we suspect it without being able to render clear proof.

Repetitions containing similes based on verses containing direct statements.—This matter has been alluded to above (p. 574); it may be well to illustrate it by additional examples, and in connexion with a variety of gods involved. Thus particularly it is interesting to observe that the poets occasionally compare one god with another in such a way that the original and the compared are clearly distinguished: the compared is palpably secondary. The statement is made three times that 'Savitar has placed a light or beacon on high':

ūrdhvaṁ bhānuṁ savitā devo aṣret 4.13.2; 7.72.4
ūrdhvaṁ ketuṁ savitā devo aṣret 4.14.2

If, now, we find the statement about Agni, that he 'like Savitar has placed a light on high':

ūrdhvaṁ bhānuṁ savitevāṣret 4.6.2

there can be no doubt that this pāda is patterned after the other three.

¹ Cf. under 1.95.8*.

² Cf. ṣardhan tamāṁsi jighnase, of Agni 8.43.32; of Soma 9.61.19. In 9.96.17^b Soma as vahni is assimilated to Agni, but so are other gods.

In 1.73.3 it is declared that Agni like a god, nourishing all beings, dwells upon the earth, &c., *devo na yaḥ pṛthivīm viṣvadhāyā upakṣeti*, &c. This, of itself, would pass well enough, that is to say, without arousing any kind of critical alertness. Yet we might note how bathetic is the statement that Agni does anything at all *like a god*. For in the Rig-Veda Agni is *himself a god*. We find, however, the same statement without comparison made in regard to Indra in 3.55.21, *imām ca naḥ pṛthivīm viṣvadhāyā upakṣeti*, &c. At once it is clear that the deva with whom Agni is compared is the deva *par excellence*, Indra, the god and king. For this and other reasons, which may be studied under 1.73.3, the latter stanza betrays itself as an imitation of 3.55.21.

An excellent example is furnished by the relation of 5.80.6 to 6.50.8. In the latter stanza it is stated that Savitar unfolds treasures for the pious like the face of Uṣas, *yo . . . uṣaso na pratikaṁ vyūrṇute dāḥṣe vāryāni*. The comparison is rather forced; the poet is reminded of Uṣas' brightness, because he has in very fact borrowed the pāda, *vyūrṇute dāḥṣe vāryāni*, from the Uṣas stanza 5.80.6, *vyūrṇvati dāḥṣe vāryāni*.

Another case of this sort is involved in the relation of 9.101.7 to 8.31.11 (q. v.), where Soma is boldly assimilated to Pūṣan by means of a pāda borrowed from the sphere of Pūṣan. Cf. my remark on *ṣṛṇviṣe* under 4.19.5^d.

Verses clearly transferred from one god to another.—We may now illustrate, by additional examples, the transfer of pādas from god to god, as part of the broader chapter of transfer of pādas from primary to secondary use (cf. above, p. 573).

In 3.10.9 the inspired Seers when they have awakened are said to kindle Agni, *taṁ tvā viprā vipanyavo jāgrvāṁsaḥ sam indhate*. In 1.22.21 the same statement is made, except that Viṣṇu's highest step is substituted for Agni: *tad viprāso vipanyavo jāgrvāṁsaḥ sam indhate* (sc. *viṣṇor yat paramaṁ padam*). Without doubt 3.10.9 is primary; see under 1.22.21^{ab}.

Agni is said to irradiate or rule the sacrifice, *rājantam adhvarāṇām*, 1.1.8; 45.4; *samrājantam adhvarāṇām*, 1.27.1. The epithet *rājantāv adhvarāṇām*, attributed to the Aṇvins in 8.8.18, is secondary. See under 1.1.8^a where are discussed the relative dates of all three forms of the pāda.

In 6.66.1, in a stanza to the Maruts, we have the statement, *sakṛc chukraṁ duduhe pṛṇir ūdhah*, 'but once did Pṛṇi milk her bright udder'. I have spoken of the tangled sophistry of some Vedic ideas. The change certainly hits the author of 4.3.10. This is addressed to Agni, *vṛṣā çukraṁ duduhe pṛṇir ūdhah*, 'he a bull, a Pṛṇi, milks his bright udder'; see under 4.3.10^d.

In 5.15.4 Agni is described in the fitting pāda, *pari tmanā viṣurūpo jigāsi*, 'of thyself thou goest about in various shapes'. In 7.84.1 we have essentially the same pāda, *pari tmanā viṣurūpā jigāti*, attributed to the ghṛtāci (sc. juhū), the personified sacrificial ladle. I have explained how the ladle may be regarded as of many shapes, and pointed out that the pāda involving this statement is pretty certainly patterned after the Agni pāda; see under 5.14.4^d.

In 6.49.10 the Rudra pāda, *br̥hantam ṛṣvam ajarāṁ suṣumnāṁ*, is adapted from the Indra pāda, *br̥hantam ṛṣvam ajarāṁ yuvānāṁ*, 3.32.7; 6.19.2; see under 3.32.7^b.

In 5.83.1 the pāda, *stuhi parjanyaṁ namaṣā vivāsa*, requires no commentary; the parallel pāda, 8.96.12, *stuhi suṣṭutīm namaṣā vivāsa*, is clap-trap. Cf. my *Religion of the Veda*, p. 206.

Three classes of repetitions relating to the gods.—The repeated pādas that concern the gods may be primarily and roughly classified under three heads, according as their theme is one or two or more divinities. Thus:

Class A: Repetitions relating to the same god or group of divinities (p. 589).

Class B: Repetitions relating to two different gods or groups of divinities (p. 610).

Class C: Repetitions relating to more than two divinities (p. 631).

As regards the first class, the repetitions naturally bring out the commoner conceptions of the gods—what we may call the average conceptions. In the case of gods of many hymns, especially Agni, Indra, and Soma, the repeated materials are classifiable in accordance with these gods' most familiar traits, and they present a fairly complete Rig-Vedic portrait of these gods. As regards the third class, namely, the repeated pādas which are applied to more than two divinities, they tend to colourless formulaic statements applicable to the gods in general. They illustrate in a conspicuous manner the syncretism of Vedic mythologic ideas, but they are rarely of critical importance. As regards the second class, namely, the pādas which belong to two gods alone, they occur in large numbers, and establish relations between almost any two mentionable Rig-Vedic personalities. This class, on the one hand, illustrates, like the preceding, the enormous mix-up of mythological ideas in the Rig-Veda; on the other, it challenges in many cases judgement as to priority of the ideas involved (see above, p. 587). The question often asked, and not always answered, is, which of the two divinities concerned is the primary subject of a given statement, and which the secondary. Occasionally the question arises whether an entire class of statements belongs originally to one god or another. So in the list, Agni and Indra (p. 611) there are a considerable number of repeated pādas which exhibit both gods, in the same words, as warlike and victorious. Is this equally natural for both gods, or have the qualities of the true war-god Indra in some measure been transferred to Agni? The second alternative is, of course, more probable. My collections present the raw materials for the consideration of such questions, but I have restricted my own conclusions, in the main, to exceptionally clear cases, which, being stated in the body of the work, are not here repeated.

CLASS A : REPETITIONS RELATING TO THE SAME GOD OR GROUP OF DIVINITIES¹

Agni

The repetitions concerning Agni alone number nearly 200. They present a fairly complete account of the character of the god in the Rig-Veda, and may be arranged as follows : Agni as burning, shining, consuming, and pervading fire ; Agni as mediator and messenger between men and gods ; Agni as embodiment of priesthood ; Agni as oblation-bearer and leader of the sacrifice ; mythological and cosmic aspects of Agni ; Agni as protector and enricher of men ; Agni as recipient of praise and sacrifice.

Agni as burning or shining or consuming or pervading fire

tasmāi pāvaka mṛṣaya 1.12.9 ; 8.44.28
 sa naḥ pāvaka dīdivaḥ 1.12.10 ; . . . dīdivi 3.10.8
 çuciḥ pāvaka vandyāḥ 2.7.4 ; . . . pāvaka īdyāḥ 7.15.10
 çīraṁ pāvakaçociṣam 3.9.8 ; 8.43.31 ; 10.2.11 ; . . . çociṣam vivakṣase 10.21.1
 revan naḥ çukra dīdivi dyumad pāvaka dīdivi 5.23.4 ; 6.48.7
 agne çukreṇa çociṣā 1.12.12 ; 10.21.8. Cf. under 1.12.12.
 ajasreṇa çociṣā çoçucac chuce 6.48.3 ; . . . çociṣā çoçucānaḥ 7.5.4
 ud asya çocir asthāt 7.16.3 ; 8.23.4
 ād asya vāto anu vāti çociḥ 1.14.8.4 ; 7.3.2
 tiras tamāṁsi darçataḥ (8.74.5, darçatam) 3.27.13 ; 8.74.5
 tiras tamo dadṛça ūrmyāsv ā 6.48.6 ; . . . dadṛçe rāmyāṇām 7.9.2
 samidhā jātavedase 3.10.3 ; 7.14.1
 stīrṇe barhiṣi samidhāne agnāu 4.6.4 ; 6.52.17
 āviḥ svar abhavaḥ jāte agnāu 4.3.11 ; 10.88.2
 kṛṣṇam ta ema ruçadūrme ajara 1.59.4 ; . . . ema ruçataḥ puro bhāḥ 4.7.9
 sam yo vanā yuvate çucidan 7.4.2 ; . . . yuvate bhasmanā datā 10.115.2
 agne paçur na yavase . . . dagdhāsi vanā 5.9.4 ; . . . yavase . . . vanā vṛçcanti çikvasaḥ 6.2.9
 tepāno deva rakṣasaḥ (8.102.16, çociṣā) 8.60.19 ; 10.2.16
 viçvataḥ paribhūr asi 1.1.4 ; 45.4
 Cf. also under 3.10.8^b ; 27.4^b ; 4.2.20^c ; 10.5^c ; 6.7.7^b.

Agni as mediator and messenger between men and gods

agne devān ihā vaha 1.12.3 ; 10.15.4
 ā devān vakṣi yakṣi ca 5.26.1 ; 6.16.2 ; 8.102.16
 sa devān eha vakṣati 1.1.2 ; 4.8.2
 devān ā vitaye vaha 5.26.2 ; 7.16.4
 ā devān somapītaye 1.14.6 ; 6.16.44
 devebhīr havyadātaye (ā gahi, or, ā yāhi) 5.26.4 ; 5.1.1
 devatrā havyam ohiṣe 1.128.6 ; . . . ohire 8.19.1 (the gods through Agni as agent)
 devāir ā satsi barhiṣi 1.12.4 ; 5.26.5 ; 8.44.14
 anuṣvadham ā vaha mādayasva 2.3.11 ; 3.6.9
 devo devān yajātva agnir arhan 2.3.1 ; 10.2.2
 īlito agna ā vahendram citram iha priyam 1.142.4 ; 5.5.3

¹ Pādas repeated in the interest of one god, but employed also with some other god are not listed here. They are few and insignificant, and may be readily supplied from the second general class : Repetitions concerning two different gods or groups of divinities (pp. 610 ff.).

agne dūto viçām asi 1.36.5 ; 44.9
 yad agne yāsi dūtyam 1.12.4 ; 74.7
 cikitvān dāivyaṁ janam 6.52.12 ; 8.44.9 Cf. under 4.7.8^d.
 dūtān kṛtvānā ayañanta havyān (10.122.7, mānuṣān) 5.3.8 ; 10.122.7
 tvān viçve sajoṣaso (8.23.18, viçve hi tvā sajoṣaso) devāso dūtām akrata 5.21.3 ; 8.23.18
 vahniṁ āsā viduṣṭarāḥ 6.16.9 ; 7.16.9.
 vahniṁ devā akṛvata 3.11.4 ; 7.16.2
 tve devā havir adanty āhutam 1.94.3 ; 2.1.13. Cf. 2.1.14.
 agniṁ havyā saṣūḍātī devo deveṣu medhirāḥ 1.105.14 ; 142.11 ; agniṁ havyāni siṣvadat 10.188.10
 agne havyāya volhave 1.45.6 ; 3.29.4
 havyavāham amartyam 4.8.1 ; 8.102.17 ; . . . amartyam sahoṣṛdham 3.10.9
 havyavā! agniṁ ajaraḥ canohitaḥ 3.2.5 ; . . . ajaraḥ pitā naḥ 5.4.2
 yajisṭhām havyavāhana 1.36.10 ; 44.5 ; yajisṭho havyavāhanāḥ 7.15.6 ; yajisṭhām havyavā-
 hanam 8.19.21.—Cf. also under 1.1.5^c ; 12.1^a ; 5.1.11^d ; 7.11.2^a.

Agni as embodiment of the priesthood

Agni as Hotar

tvān hotā manurhitaḥ 1.14.11 ; 6.16.9
 agniṁ hotāram iṭate 6.14.2 ; . . . iṭate vasudhitim 1.128.8 ; . . . iṭate namobhīḥ 5.1.7
 hotāram tvā vṛṇīmahe 5.20.3 ; 26.4 ; 8.60.1 ; 10.21.1
 hotāram viçvavedasam 1.12.1 ; 36.3 ; 44.7
 hotāram carṣaṇīnām 1.127.2 ; 8.23.7 ; 60.17
 hotā mandratamo viçī 5.22.1 ; 8.71.11
 vipraṁ hotāram adruham 8.44.10 ; . . . hotāram puruvāram adruham 6.15.7
 mandraṁ hotāram uçījo yaviṣṭham 7.10.5 ; . . . uçījo namobhīḥ 10.46.4
 hotāram agniṁ mānuṣo nī ṣedur namasyanta (5.3.4, daçasyanta) uçījah çaṁsam āyoh 4.16.11 ;
 5.3.4
 hotāram satyayajam rodasyoh 4.3.1 ; 6.16.4
 yo martyeṣv amṛta ṛtāvā . . . hotā yajisṭhāḥ 1.77.1 ; 4.2.1
 hotā devo amartyaḥ 3.27.7 ; 8.19.24.—Cf. also under 1.13.4^c ; 3.9.9^d ; 5.3.4^c.

Agni as Rtvij

tvān yajīṣv ṛtvijam 3.10.2 ; 10.21.7
 ny agniṁ jātavedasam, dadhātā devam ṛtvijam 5.22.2 ; 26.7

Agni as Purohita

yajñasya ketum prathamam purohitam 5.11.2 ; 10.122.4
 agniṁ (10.150.4, agniṁ devo) devānām abhavat purohitaḥ (10.110.11, purogāḥ) 3.2.8 ;
 10.110.11 ; 150.4
 agniṁ sunīyāya dadhire puro janāḥ 3.2.5 ; 10.140.6

Agni as oblation-bearer and leader at the sacrifice

agne rathīr adhvārāṇām 1.44.2 ; 8.11.2
 agniṁ yajīṣu pūrvyam 8.23.22 ; 39.8 ; 60.2 ; 102.10. Cf. under 3.11.3^b ; 8.11.1^c.
 yajisṭhām mānuṣe jane 5.14.2 ; 10.118.9
 yajisṭhām tvā . . . viprebhīḥ çukra manmabhīḥ 1.127.2 ; yajisṭho . . . Idyo viprebhīḥ çukra
 manmabhīḥ 8.60.3
 sa no yakṣad devatātā yajīyān 3.19.1 ; 10.53.1
 viçām agniṁ svadhvaram 5.9.3 ; 6.16.40
 hotābhir agniṁ mānuṣāḥ svadhvarāḥ 2.2.8 ; 10.11.5
 svadhvarā kṛnuhi jātavedaḥ 3.6.6 ; 7.17.3 ; svadhvarā karati jātavedaḥ 6.10.1 ; 7.17.4
 priyam cetisṭham aratīm svadhvaram 7.16.1 ; . . . aratīm ny erire 1.128.8
 aaya yajñasya sukratum 1.12.1 ; 8.19.3. Cf. under 1.31.5^c.
 semaṁ no adhvaram yaja 1.14.11 ; 26.1

veṣi hy adhvariyaṭām 4.9.5 ; 6.2.10

veṣi hotram uta potraṁ yajatra (10.2.2, janānām) 1.76.4 ; 10.2.2

hotā (8.60.3, mandro) yajīṣṭho adhvaṣv idyaḥ 4.7.1 ; 8.60.3

athā devā dadhire havyavāham 7.11.4 ; 10.52.3. Cf. 10.46.10 ; 52.4

Agni in mythological and cosmic aspects

mathīd yad īm vibhrto (1.148.1, viṣto) mātariçvā 1.71.4 ; 148.1

prṣto divi prṣto (7.5.2, dhāy) agniḥ prthivyām 1.98.2 ; 7.5.2

sa jāyamānaḥ parame vyomani (7.5.7, vyoman) 1.143.2 ; 6.82.2 ; 7.5.7

vṛsā (10.80.2, agnir) mahi rodasi ā viveça 3.61.7 ; 10.80.2

ā yas (6.4.6, agne) tatānta rodasi vi bhāsā 6.1.11 ; 4.6

pāti priyaṁ ripo (4.5.8, rupo) agrāṁ padaṁ vḥ 3.5.5 ; 4.5.8

antar mahāṅ carati (10.4.2, carasi) rocanena 3.55.2 ; 10.4.2

agnir dvārā vy rṇvati (8.39.6, ūrṇute) 1.128.6 ; 8.39.6

gopā ṛtasya dīdhi 10.118.7 ; ... dīdhi sve dame 3.10.2. Cf. gopām ṛtasya dīdivim 1.1.8

mitro agnir bhavati (5.3.1, tvaṁ mitro bhavasi) yat samiddaḥ 3.5.4 ; 5.3.1

agnir mandro madhuvacā ṛtāvā 4.6.5 ; 7.7.4

mandra svadhāva ṛtajāta (8.74.7, mandra sujāta) sukrato 1.144.7 ; 8.74.7

içānaḥ sahaso yaho 1.74.4 ; 7.15.11

sahasah sūnav āhuta 3.24.3 ; 8.75.3

vasuṁ (8.71.11, agniṁ) sūnuṁ sahaso jātavedasam 1.127.1 ; 8.71.11

ūrjo napātām ā huve 7.16.1 ; 8.44.13

apām (8.19.4, ūrjo) napātām subhagaṁ sudiditīm 3.9.1 ; 8.19.4

imaṁ vidhanto apām sadhasthe 2.4.2 ; 10.46.2

viçvāni deva (3.5.6, devo) vayunāni vidvān 1.189.1 ; 3.5.6

pradakṣiṇid devatātīm urāṇaḥ 3.19.2 ; 4.6.3

marṭeṣv agnir amṛto ni dhāyī 7.4.4 ; 10.45.7

jātavedo vicarṣaṇe 1.12.6 ; 7.15.2 ; 8.102.1

atithiṁ mānuṣāṇām 1.127.8 ; 8.23.25

viçpām kaviṁ viçpatīm mānuṣir iṣaḥ 3.2.10 ; ... viçpatīm mānuṣiṇām 5.4.3 ; ... viçpatīm

çaçvatīnām 6.1.8

damūnasaṁ grhapatīm amūram 4.11.5 ; ... grhapatīm vareṇyam 5.8.1

kavir grhapatir yuvā 1.12.6 ; 7.15.2 ; 8.102.1

vāiçvānaraḥ prthupājā amartyaḥ 3.2.11 ; prthupājā amartyaḥ 3.27.5

Cf. also under 3.17.2^b ; 22.8^c ; 4.7.8^d ; 5.7.1^d ; 17.2^a ; 6.48.1^e ; 10.45.2^b.

Agni as protector and enricher of men

rakṣota (10.7.7, trāsvota) nas tanvo aprayuchan 10.4.7 ; 7.7

rakṣā ca no (3.54.1, çṛnotu no) damyebhir anikāiḥ 3.1.15 ; 54.1

bharadvājaḥ saprathaḥ (chardir yacha, or, çarma yacha) 6.15.3 ; 16.33

ayam agna tve api 2.5.8 ; 8.44.28

çataṁ pūrbhir yaviṣṭhya (6.48.8, yaviṣṭha pāhy añhasaḥ) 6.48.8 ; 7.16.10

pāhi no agne rakṣasaḥ pāhi dhūrter arāvṇaḥ 1.36.15 ; pāhi no agne rakṣaso ajuṣṭāt pāhi

dhūrter araruṣo aghāyoḥ 7.1.13

agnī rakṣāṁsi sedhati 1.79.12 ; 7.15.10

sa no divā sa riṣaḥ pātu naktam 1.98.2 ; 10.87.1

dviṣo añhāṁsi duritā (6.15.15, agne viçvāni duritā) tarema 6.2.11 = 6.14.6 ; 15.15

tvaṁ naḥ pāhy añhaso jātavedo (7.15.15, doṣāvastar) aghāyataḥ 6.16.30 ; 7.15.15

prati sma deva riṣataḥ 7.15.13 ; 8.44.11

aryaḥ parasyāntarasya taruṣaḥ 6.15.3 ; 10.115.5

ava sthirā tanuḥi yātujūnām 4.4.5 ; 10.116.5

rayiṁ sahasva ā bhara 5.9.7 ; 23.2

agnir bhuvad rayipatī rayiṇām 1.60.4 ; 72.1

sa hi kṣapavāṇ agnī (7.10.5, abhavad) rayiṇām 1.70.5 ; 7.10.5

agne mahi draviṇam ā yajasva 3.1.22 ; 10.80.7

draviṇodā draviṇasaḥ 1.15.7 ; . . . draviṇasas turasya 1.96.8
 vaṁsvā no vāryā puru 8.23.27 ; 60.14
 dhanamjayo (6.16.15, dhanamjayam) rane-rane 1.74.3 ; 6.16.15
 dadhāti ratnam vidhate yaviṣṭhaḥ (7.16.12, suvīryam) 4.12.3 ; 7.16.12
 sa no rāsva suvīryam 5.13.5 ; 8.98.12
 suvīras tvam asmayuḥ 7.15.8 ; 8.19.7
 agnī ratho na vedyāḥ 8.19.8 ; agniṁ ratham na vedyam 8.84.1
 agnis tuviṣravastamaḥ (5.25.5, °tamam) 3.11.6 ; 5.25.5
 Cf. also under 1.36.12^d ; 5.8.8^a ; 143.8^{cd} ; 5.10.2^b.

Agni as recipient of praise and sacrifice

imaṁ stomaṁ juṣasva naḥ (8.43.16, me) 1.12.12 ; 8.43.16
 imā u ṣu ṣrudhī girāḥ 1.26.5 ; 45.5 ; 2.6.1
 agnir īlenyo girā 1.79.5 ; 10.118.3
 ā te agna pṛā haviḥ 5.6.5 ; 6.16.47
 agniṁ gīrbhir havāmahe 8.11.6 ; 10.141.3
 yajñesu devam īlate 1.15.7 ; 5.21.3 ; 6.16.7
 devam martāsa ūtaye 3.9.1 ; 5.22.3 ; 8.11.6 ; . . . ūtaye havāmahe 1.144.5
 stomāir vidhemāgnaye 8.43.1 ; stomāir iṣemāgnaye 8.44.27
 ayā (7.14.2, vayan) te agne samidhā vidhema 4.4.15 ; 7.14.2
 agnim īle sa u ṣravat 8.43.24 ; 44.6
 ṣrutkarṇam saprathastamam 1.45.7 ; . . . °tamam tvā girā 10.140.6
 agni ṣṭave dama ā jātavedāḥ 6.12.4 ; 7.12.2
 etā te agna ucathāni vedhaḥ 1.73.10 ; 4.2.20
 agniṁ dhībhiḥ saparyata 5.25.4 ; 8.103.3
 mandasva dhītibhir hitaḥ 8.60.4 ; 10.140.3
 te ghed agne svādhyāḥ 8.19.17 ; 43.30
 uttānahastā namasopasadya 3.14.5 ; . . . namasā vivāset 6.16.46 ; . . . namasādhi vikṣu 10.79.2
 agniṁ prayaty adhvare 5.28.6 ; 8.71.22. Cf. indram, &c.
 viprāso jātavedasaḥ 3.11.8 ; 8.11.5
 nāmāni cid dadhire yajñiyāni 1.72.3 ; 6.1.4
 janmaṁ-janman nihito jātavedāḥ 3.1.20, 21
 tam arvanam na sānasim (sc. marmṛjyante) 4.15.6 ; . . . (sc. grñiḥi) 8.102.12
 tvām agne manīṣiṇaḥ (sc. indhate) 3.10.1 ; . . . (sc. hinvanti) 8.44.19
 yas ta ānaṣ samidhā tam juṣasva 10.122.3 ; . . . samidhā havyadātini 6.1.9
 imaṁ no agne adhvaram 6.52.12 ; . . . adhvaram juṣasva 7.42.5 ; asmākam agne adhvaram
 juṣasva 5.4.8
 abhi prayāṁsi sudhitāni hi khyāḥ (10.53.2, khyat) 6.15.15 ; 10.53.2
 somaprṣṭhāya vedhase 8.43.11 ; kīlālope somaprṣṭhāya, &c. 10.91.14
 vedī (6.13.4, yas te) sūno sahaso gīrbhir ukthāiḥ 6.1.10 ; 13.4
 Cf. also under 2.37.1^b ; 4.4.7^b ; 5.27.1^c ; 41.10^c ; 6.5.5^a ; 8.23.23^a.

Indra

General statement.—The repetitions concerning Indra alone number 250. Indra's chief traits, on the evidence of the repetitions, are two : first, his quality of demurge, particularly as slayer of demons, and yet more particularly as slayer of Vṛtra-Ahi and liberator of the rivers or waters ; second, his conspicuous position as chief consumer of soma. In both these respects the repetitions present Indra's history and character with approximate completeness, twice, sometimes thrice. More specifically Indra's traits, repeated in metrical units, present themselves under the following heads : Indra as demiurge ; Indra as cosmic power and his relation to other gods ; Indra's warlike might ; Indra as

chief consumer of soma; Indra as protector and enricher of men; Indra as recipient of praise and sacrifice. The rubric, Indra as chief consumer of soma, is to be supplemented by the corresponding rubric, Soma benefits Indra and other gods, under the head of Soma (p. 600); the latter treats essentially the same theme from the point of view of Soma Pavamāna of the ninth maṇḍala.

Indra as demiurge

Indra as slayer of Vṛtra (Ahi), and releaser of the Waters

vṛtram jaghanvān asṛjat 1.80.10; ... asṛjad vi sindhūn 4.18.7; 19.8
 indro vṛtrāṇy apratī jaghāna (7.23.3, jaghanvān) 6.44.14; 7.23.3
 ahan vṛtram nir apām āubjo (1.85.9, āubjad) arṇavam 1.56.5; 85.9
 vadhīd (10.28.7, vadhīm) vṛtram vajreṇa mandasānaḥ 4.17.3; 10.28.7
 indram vṛtrāya hantave 3.37.5; 8.12.22; 9.61.22
 hanti vṛtram (1.63.7, aṇho rājan) varivah pūrave kaḥ 1.63.7; 4.21.16
 ya indra vṛtrahantamaḥ 8.46.8; 9.92.17
 ahann ahim pariṣāyānam arṇaḥ 3.32.11; 4.19.2; 6.30.4
 ahann ahim arināt sapta sindhūn 4.28.1; 10.67.12
 pariṣṭhitā ahinā cūra pūrvīḥ 2.11.2; 7.21.3
 srjaḥ sindhūr ahinā jagrasānān 4.17.1; 10.111.9
 tvaṁ vṛtān ariṇā indra sindhūn 4.19.5; 42.7
 avāsṛjaḥ (8.12.12, avāsṛjat) sartave sapta sindhūn 1.32.12; 8.12.12
 indra mahān mahato arṇavasya 10.67.12; 111.4
 Cf. under 1.32.5^d; 52.2^e; 3.32.4^d; 4.17.7^{ed}; 5.29.3^d; 30.11^e; 31.4^d; 7.22.2^b; 8.15.3^b; 46.13^b

Indra as slayer of other demons and enemies

giro dāsasya namucer mathāyan 5.30.8; 6.20.6
 ava tmanā dhṛṣatā ṣambaraṁ bhinat 1.54.4; ava tmanā bṛhataḥ ṣambaraṁ bhet 7.18.20.
 viṣvā veda janimā (10.111.5, savanā) hanti cūṣṇam 3.31.8; 10.111.5 [Cf. 1.51.6^b]
 asvāpayad dabhītaye 4.30.21; asvāpayo dabhītaye suhantu 7.19.4
 maho druho apa viṣvāyu dhāyī 4.28.2; 6.20.5
 nanamo vadhar adevasya pīyoḥ 1.174.8; 2.19.7
 jahi vadhar vanuṣo martyasya 4.22.9; 7.25.3
 nī duryona āvrṇāṇ mṛdhravācaḥ (5.32.8, mṛdhravācam) 5.29.10; 32.8
 ny arṇasānam oṣati 1.130.8; 8.12.9
 vi dviṣo (10.152.3, rakṣo) vi mṛdho jahi 8.61.13; 10.152.3
 indro viṣvā ati dviṣaḥ 8.16.11; 69.14
 dāsīr viṣaḥ sūryeṇa sahyāḥ 2.11.4; 10.148.2
 viṣvasya jantor adhamam cakāra 5.32.7; ... adhamas padīṣṭa 7.104.16
 adhaspadaṁ tam im kṛdhi 10.133.4; 134.2

Indra's other demiurgic or divine acts

duraḥ ca viṣvā avṛnod apa svāḥ 3.31.21; 10.120.9
 pra sūraḥ cakram vṛhatād abhīke 1.174.5; 4.16.12
 bharaḥ cakram etaḥ nāyam indra 1.121.13; ... etaḥ sam rināti 5.31.11
 prāvo (6.26.4, āvo) yudhyantam vṛṣabham daḍadyum 1.33.14; 6.26.4
 āvaḥ kutsam indra yasmiṁ cākan 1.33.4; vaha kutsam, &c. 1.174.5
 atithigvāya ṣaṇsyam karīṣyan 6.26.3; 7.19.8
 yathā kaṇve maghavan trasayadasyavi 8.49(Vāl.1).10; ... maghavan medhe adhware 8.50(Vāl.2).10
 yathā prāvo maghavan medhyātithim 8.49(Vāl.1).9; yathā prāva etaḥ kṛtye dhane
 8.50(Vāl.2).9
 ekasya cṛṣṭāu yad dha codam āvitha 2.13.9; ṣagdhī no asya yad dha pāuram āvitha 8.3.11
 Cf. under 1.131.4^b; 132.4^b; 8.73.18^a

Indra's cosmic power and relation to other gods

sa dhārayat pṛthivīm paprathac ca 1.103.2; 2.15.2
eko viṣvasya bhuvanasya rājā 3.46.2; 6.36.4
vy antarikṣam atirat (10.153.3, atirah) 8.14.7; 10.153.3
anu tvā rodasī ubhe 8.6.38; 71.11
viṣve devāso amadann anu tvā 1.52.15; 103.7
devās ta indra sakhyāya yemire 8.89.2; 98.3
samīcināsa r̥bhavaḥ sam asvaran 8.3.7; samīcināso asvaran 8.12.32
devī (sc. rodasī) ḡṣmanḥ saparyataḥ 6.44.5; 8.93.12
sakhe viṣṇo vitarāṃ vi kramasva 4.18.11; 8.100.12
jātaḥ pṛchad vi mātaraṃ ka ugrāḥ ke ha ḡṇvire 8.45.9; vi pṛchad iti mātaraṃ, &c. 8.77.1
Of. under 1.32.4^a; 3.32.8^c; 6.44.23^b

Indra's warlike might

indrasya karma sukr̥tā purūṇi 3.30.13; 32.8; 34.6
pra nūtanā maghavan yā cakārtha 5.31.6; ... maghavā yā cakāra 7.98.5
sa yudhmaḥ satvā khajakṛt samadvā 6.18.2; yudhmo anarvā khajakṛt samadvā 7.20.3
kr̥ṣe tad indra pāuṣyam 8.3.20; 32.3
na tvāvān indra kaḥ cana na jāto na janiṣyate 1.81.5; similar distich 7.32.23
athemā viṣvāḥ pṛtanā jayāsi (10.52.5, jayāti) 8.96.7; 10.52.5
vy āsa (10.29.8, ānaḥ) indrah pṛtanā svojāḥ 7.20.3; 10.29.8
aḡatrur indra jajñiṣe 10.133.2; aḡatrur (8.21.13, anāpir) indra januṣā sanād asi 1.102.8; 8.21.13
tvam indrābhibhūr asi 8.98.2; 20.153.5
rghāyamānam invataḥ (sc. na tvā rodasī) 1.10.8; rghāyamāno invasi (sc. indrah ḡatrum) 1.176.1
nāntarikṣāni vajriṇam 8.6.15; 12.24
indrah jāitrayā harṣayan 9.111.3; ... harṣayā ḡacīpatim 8.15.13
jayema pṛtsu vajrivaḥ 8.68.9; 92.11
vajraṃ ḡiḡāna ojasū 8.76.9; 10.153.4
vajreṇa ḡataparvanā 1.80.6; 8.6.6; 76.2; 89.3
tvam hi ḡaḡvatinām (sc. rājā viḡam asi) 8.95.3; (sc. dartā purām asi) 8.98.6
vr̥ṣā hy ugra ḡṇviṣe 8.6.14; ... ḡṇviṣe parāvati 8.33.10
vr̥ṣāyam indra te ratha uto te vr̥ṣanā harī, vr̥ṣā tvam ḡatakrato vr̥ṣā havaḥ 8.13.31; vr̥ṣā ratho
maghavan vr̥ṣanā harī vr̥ṣā tvam ḡatakrato 8.33.11
mahān ugra iḡānakṛt 8.52(Vāl.4).5; 65.5
nahi nu te (10.54.3, ka u nu te) mahimanaḥ samasya 6.27.3; 10.54.3
ugra ugrābhīr ūtibhīḥ 1.7.4; ugrābhīr ugrotibhīḥ 1.129.5
ugra r̥ṣvebhīr ā gahi 8.3.17; ugra ugrebhīr ā gahi 8.49(Vāl.1).7; r̥ṣva r̥ṣvebhīr ā gahi 8.50(Vāl.2).7
iḡāno apratiṣkutaḥ 1.7.8; ... apratiṣkuta indro aṅga 1.84.7
indra ḡaviṣṭha satpate 8.13.12; 68.1
indram iḡānam ojasā 1.11.8; 8.76.1
maho vājebhīr mahadbhiḡ ca ḡṣmāliḥ 4.22.3; 6.32.4
prāvo vājeṣu vājinam 1.4.8; 176.5
rathitamaṃ rathinām 1.11.7; rathitamo rathinām 8.45.7
vidmā hi tvā dhanamjayam 3.42.6; 8.45.13;—viḡvā dhanāni jigyuṣaḥ 8.14.6; 9.65.9
(adāḡṣam) teṣām no veda ā bhara 1.81.9; (adāḡuril) tasya no veda ā bhara 8.45.15
dhanaspr̥tam ḡḡḡuvāṇsam sudakṣam 6.19.8; 10.47.4
sahasrā vājy avṛtaḥ 1.133.7; 8.32.18
vāvṛdhāno dive-dive 8.53(Vāl.5).2; vāvṛdhāte, &c. 8.12.28 (Indra's Harī)
rājā kr̥ṣṭinām puruhūta indrah 1.177.1; 4.17.5
ya ekaḡ carṣaṇinām 1.7.9; 176.2
ḡikṣā ḡacivaḥ ḡacibhīḥ 8.2.15; ... ḡacivas tava naḥ ḡacibhīḥ 1.62.12
gavyanta indram sakhyāya viprā aḡvāyanto vr̥ṣanam vājayantaḥ 4.17.6; 10.131.3
yad vā paṇca kṣitīnām 5.35.2; ... kṣitīnām dyumnam ā bhara 6.46.7
yad indra nāhuṣiṣv ā 6.46.7; 8.6.24
Of. under 1.5.10^a; 54.3^b; 80.8^c, 10^c; 81.5^c; 4.16.6^a; 18.4^c; 6.32.1^b; 45.22^b; 8.6.41^b; 12.8^a

Indra as chief consumer of Soma

(See also under Soma benefits Indra, &c., p. 600)

- somebhiḥ somapātāmam 6.42.2; 8.12.20
 trikadrakeṣv apibat sutasya 1.32.3; 2.15.1
 somepayāya vaksataḥ 8.6.45 = 8.32.30; 8.14.12 (Indra's Hari)
 indrāya somam suṣutam bharantaḥ (10.30.13, bharantiḥ) 3.36.7; 10.30.13
 pāhi somam . . . sakhibhiḥ sutam naḥ 3.47.3; 51.8
 indram some sacā sute 1.5.2; 8.45.29
 ā tvā viṇantv indavaḥ 1.15.1; 8.92.22
 indrah somasya pītaye 8.12.12; . . . pītaye vṛṣāyate 1.55.2
 indram somasya pītaye 1.16.3; 3.42.4; 8.17.15; 92.5; 97.11; 9.12.2
 vṛtrahā somapītaye 1.16.8; 8.93.20
 imam indra sutam piba 1.84.4; 8.6.36
 (asya) somam ṛṇanti pṛṇayaḥ 1.84.11; 8.69.3
 indram indo vṛṣā viṇa 1.17.6.1; 9.2.1 (to Soma Pavamāna)
 sutam somaḥ pariṣiktā madhūni 1.17.7.3; 7.24.3
 pibā-pibed indra gūra somam 2.11.11; 10.32.15
 adhvaryavo bharatendrāya somam 2.14.1; adhvaryavaḥ sunutendrāya somam 10.30.15
 tasmā etaṁ bharata tadvaçāya 2.14.2; . . . tadvaço dadīḥ 2.37.1
 somebhir iṁ pṛṇatā bhojam indram 2.14.10; 6.23.9
 asmiñ chūra savane mādayasva 2.18.7; 7.23.5; asminn ū su savane, &c. 7.29.2
 tubhyaṁ suto maghavan tubhyaṁ ābhṛtaḥ 2.36.5; . . . tubhyaṁ pakvaḥ 10.116.7
 indra piba vṛṣadhūtasya vṛṣṇaḥ 3.36.2; 43.7
 indra somāḥ sūtā ime 3.40.4; 42.5
 somam piba vṛtrahā gūra vidvān 3.47.2; 52.7
 pibā tv asya suṣutasya cāroḥ 3.50.2; 7.29.1
 pibā tv asya girvaṇaḥ 3.51.10; 8.1.26
 dhānāvantaṁ karambhiṇam apūpavantaṁ ukthinaṁ (sc. somam) 3.52.1; 8.91.2
 ya indrāya sunavāmety āha 4.25.4; 5.37.1
 tiraç cid ayaḥ savanā purūṇi 4.29.1; . . . savanā vaso gahi 8.66.12
 suteṣv indra girvaṇaḥ 4.32.11; 8.99.1
 sajoṣāḥ pāhi girvaṇo marudbhiḥ 4.34.7; 6.40.5
 vahantu somapītaye 4.46.3; 8.1.24 (Indra's Harayaḥ)
 indra somam pibā imam 8.17.1; indra somam imam piba 10.24.1
 somam somapate piba 5.40.1; 8.21.3
 vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutam 5.40.2; 8.13.32
 pātā sutam indro astu somam 6.23.3; 44.15
 somam vīrāya çipriṇe 8.32.24; . . . çipriṇe pibadhyāi 6.44.14
 ayaṁ soma indra tubhyaṁ sunve 7.29.1; 9.88.1
 somam indrāya vajriṇe 7.32.8; 9.30.6; 51.2
 yatrā somasya tṛmpasi 8.4.12; 53(Vāl. 5).4
 tasyehi pra dravā piba 8.4.12; 64.10
 matsvā sutasya gomataḥ 8.13.14; 92.30
 sūtāvanto havāmahe 8.17.3; 51(Vāl. 3).6; 61.14; 93.30
 ehim asya dravā piba 8.17.11; 64.12
 madāya dyukṣa somapāḥ 8.33.15; 66.6
 asya pītvā madānām 8.92.6; 9.23.7
 sutavān ā vivāsatī 1.84.9; 8.97.4
 yathā manāu sāmvaranāu somam indrāpibah sutam 8.51(Vāl. 3).1; yathā manāu vivasvati
 somam çakrāpibah sutam 8.52(Vāl. 4).1
 çucayo (8.93.22, uçanto) yanti vitaye (sc. sūtāḥ) 1.5.5; 8.93.22
 Cf. under 1.104.9^a; 175.2^b; 3.37.8^c; 8.4.2^b; 82.3^c

Indra as protector and enricher of men

syāmed indrasya çarmaṇi 1.4.6; 8.47.5
 sadā pāhy abhiṣṭibhiḥ 1.129.9; ... abhiṣṭaye 10.93.11
 asmabhyam indra (6.44.8, mahi) varivaḥ sugaṁ kṛdhi (6.44.18, kaḥ) 1.102.4; 6.44.18
 rakṣā ca no maghavan pāhi sūrin 1.54.11; 10.61.22
 uta trāyasva gr̥ṇato maghonaḥ 10.22.15; 148.4
 yad indra mṛṇyāsi naḥ 8.6.25; 45.33
 sa tvaṁ na indra mṛṇaya 6.45.17; 8.80.2
 indra dyumnaṁ svarvad dhehy asme 6.19.9; 35.2
 indra tvādātā id yaçāḥ 1.10.7; 3.40.6
 apām tokasya tanayasya jeṣe 1.100.11; 6.44.18
 yaḥ çāhsantaṁ yaḥ çaçamānam ūti 2.12.14; 20.3
 pūrvīr asya niṣṣidho martyeṣu 3.51.5; pūrvīṣ ṭa indra niṣṣidho janeṣu 6.44.11
 yad ditsasi stuto magham 4.32.8; 8.14.4
 yas te sādhiṣṭho 'vase 5.35.1; 8.53(Vāl. 5).7
 asme te santu sakhyā çivāni 7.22.9; 10.23.7
 asmākāṁ bodhi avitā mahādhane 6.46.4; 7.32.5
 asmākāṁ su maghavan bodhi godāḥ 3.20.21; 4.22.10; ... gopāḥ 3.31.14
 makṣū gomantam imahe 8.33.3; 88.2
 indra rāyā pariṇasā 4.31.12; 8.97.6; tvaṁ na indra rāyā pariṇasā 1.128.9
 kadā na indra rāya ā daçasyeḥ 7.37.5; 8.97.15
 kṛṇuṣva rādho adriṇaḥ 1.10.7; 8.64.1
 kim aṅga radhracodanaṁ tvāhuḥ 6.44.10; ... radhracodanaḥ 8.80.3
 gamema gomati vraje 8.46.9; 51(Vāl. 3).5
 araṁ te çakra dāvane 8.45.10; 92.26
 sahasriṇibhir ūtibhiḥ 1.30.8; 10.134.4
 vidyāma çūra navyasaḥ 8.24.8; 50(Vāl. 2).9
 vidyāma sumatinām 1.4.3; ... sumatinām navānām 10.89.17
 vidyāma vastor avasā gr̥ṇanto bharadvajā (10.89.17, viçvāmitrā) uta ta indra nūnam 6.25.9;
 10.89.17; vidyāma vastor avasā gr̥ṇantaḥ 1.177.5
 mahīr asya pranītayaḥ pūrvīr uta praçastayaḥ 6.45.3; 8.12.21
 indra (8.32.12, indro) viçvābhīr ūtibhiḥ 8.32.12; 61.5; 10.134.3; ... ūtibhir vavakṣitha 8.12.5
 çatamūte çatakrato 8.46.3; çatamūtiṁ çatakratum 8.99.8
 mahān mahibhiḥ çacībhiḥ 8.2.32; 16.7
 arvācīnaṁ su te manaḥ 1.84.3; 3.37.2
 puro dadhat saniṣyasi (5.31.11, saniṣyati) kratuṁ naḥ 4.20.3; 5.31.11
 yasya viçvāni hastayoḥ 1.176.3; 6.45.8
 yo rāyo 'vanir mahān supāraḥ sunvataḥ sakhā 1.4.10; 8.32.13
 devaṁ-devaṁ vo 'vasa indram-indram gr̥ṇiṣaṇi 8.12.19; ... avase devaṁ-devam abhiṣṭaye 8.27.13
 udrīva vajrinn avato na siṁcate 8.49(Vāl. 1).6 ... avato vasutvanā 8.50(Vāl. 2).6
 vasūyavo vasupatiṁ çatakratuṁ stomāir indram havāmahe 8.52(Vāl. 4).6; 61.10
 yasmāi tvaṁ vaso dānāya çikṣasi (8.52.6, mañhase) sa rāyas poṣam açnute (8.52.6, invati)
 8.51(Vāl. 3).6; 52(Vāl. 4).6
 purūtamaṁ puruṇām 1.5.2; 6.45.29
 Cf. under 1.16.9^a; 29.2^a; 51.8^c; 84.19^c; 110.9^a; 167.1^d; 177.1^d; 3.43.3^b; 5.35.5^a

Indra as recipient of praise and sacrifice

taṁ tvā vayaṁ maghavann indra girvanaḥ sutāvanto havāmahe 8.51(Vāl. 3).6; 61.14
 indram gīrbhir havāmahe 8.76.5; 88.1; —gīrbhir gr̥ṇanti kāravaḥ 8.46.3; 54(Vāl. 6).1
 eto nv indram stavāma 8.24.19; 81.4; 95.7
 indram abhi pra gāyata 1.5.1; 8.92.1
 tam v abhi pra gāyata 8.15.1; ... abhi prārcata 8.92.5
 tasmā indrāya gāyata 1.4.10; 5.4; tam indram abhi gāyata 8.32.13
 indram arca yathā vide 8.49(Vāl. 1).1; 69.4

indrāya çūṣam arcati 1.9.10; . . . arcata 10.133.1; indrāya çūṣam harivantam arcata 10.96.2
 uktham indrāya çāṣyam 1.10.5; 5.39.5
 indra vatsaṁ na mātaraḥ 6.45.25; 8.95.1
 indrāya brahmodyatam 1.80.9; 8.69.9
 brahmendrāya vajrine 3.53.13; 8.24.1
 upa brahmāṇi çṛṇava imā naḥ 6.40.6; 7.29.2
 upa brahmāṇi harivaḥ 1.3.6; . . . harivo haribhyām 10.104.6
 anu ṣṭuvantu pūrvathā 8.3.8; 15.6
 indraṁ vāṇīr anuttamanyum eva 7.31.12; . . . vāṇīr anūṣata sam ojase 8.12.22
 stotṛbhya indra girvaṇaḥ 4.32.8; stotāra indra girvaṇaḥ 8.32.7
 kaṇvā ukthena vāvṛdhuḥ 8.6.21, 43
 yaṁ te svadhāvan svadayanti dhenavaḥ 8.49(Vāl.1).5; yaṁ te svadhāvan svadanti gūrtayaḥ
 8.50(Vāl.2).5
 ahūmaḥi çravyasyavaḥ 6.45.10; 8.24.10
 indraṁ taṁ hūmahe vayam 6.46.3; 8.51(Vāl.3).5
 vṛṣantamasya hūmahe 1.10.10; 5.35.3
 vṛṣā tvā vṛṣaṇaṁ huve vajrīṁ citrābhīr ūtibhīḥ 5.40.3; 8.13.33
 marutvantaṁ havāmahe 1.23.7; 8.76.6
 nānā havanta ūtaye 8.1.3; 15.12; 86.5
 indraḥ purī puruhūtaḥ 8.2.32; 16.7
 taṁ tvā vayam havāmahe 4.32.13 = 8.65.7; 8.43.23
 stomāir indraṁ havāmahe 8.52(Vāl.4).6; 61.10
 tvām id vṛtrahantama janāso vṛktabarhiṣaḥ 5.35.6; 8.6.37
 āpir (8.54.5, tena) no bodhi sadhamādya vṛdhe 8.3.1; 54(Vāl.6).5
 vayam indra tvāyavaḥ 3.41.7; 7.31.4; 10.133.6
 sakhāya indram ūtaye 1.30.7; 8.21.9
 indraṁ prayaty adhivare 1.16.3; 8.3.5. Cf. agniṁ, &c., under 5.28.6
 anu pratnasyāukasaḥ 1.30.9; 8.69.18
 vayam te ta indra ye ca naraḥ 5.35.5; . . . ye ca deva 7.30.4
 yad indra prāg apāg udaṁ nyanā vā hūyase nṛbhīḥ 8.4.1; 65.1
 yac chakrāsi parāvati yad arvāvati vṛtrahan 8.13.15; 97.4
 arvāvato na ā gahi 3.37.11; 40.8
 indreha tata ā gahi 3.37.11; 40.9
 yāhi vāyur na niyuto no achā 3.35.1; 7.23.4
 (mā) ni rīraman yajamānāso anye 2.18.3; 3.35.3
 vahatam indra keçinaḥ 3.41.9; 8.17.2
 ā tvā bṛhanto harayo (6.44.19, tvā harayo vṛṣaṇo) vahantu 3.43.6; 6.44.19
 juṣṇa indra haribhir (8.13.3, saptibhir) na ā gahi 3.44.1; 8.13.13
 iha tyā sadhamādya (sc. harī) 8.13.27; 8.32.29 = 8.93.24
 yoniṣ ṭa indra niṣade (7.24.1, sadane) akāri 1.104.1; 7.24.1
 mandāno asya barhiṣo vi rājasi 8.13.4; 15.5
 eḍam barhir yajamānasya sīda 3.53.3; 6.23.7
 aram indrasya dhāmne 8.92.25; 9.24.5
 kratum punīta (8.53.6, punata) ānuṣak 8.12.11; 53(Vāl.5).6
 Cf. under 1.16.5^a; 7.23.6^a; 32.22^a; 8.6.32^a; 12.10^a; 45.21^a

Soma

General statement.—The repetitions concerning Soma alone number 200, the majority of them coming from the ninth maṇḍala, the Pavamāna book (see above, p. 585). The ratio of the repetitions to the entire mass contained in that book is greater than in any other Vedic collection; hence they come nearer giving a complete picture of the drink, or the god than in the case of any other

god. No attempt is made here to separate the ritual drink from the personified god, if for no other reason, because the texts themselves fail to do so. Soma is intimately connected with Indra; therefore many passages of the ninth book, though primarily Soma-passages, belong to Indra as well; see the rubric, Soma benefits Indra and other gods (p. 600; cf. 9.97.5). Soma's repeated pādas may be arranged under the following heads: Ritual preparation of Soma (washing and cleaning; straining; pressing and flowing and clearing); Soma and his admixtures; Soma and his vessels; Soma benefits Indra and other gods; Soma as protector and enricher of men; Soma's divine and other qualities; Soma-worship. The boundary line between these rubrics is often effaced, because one and the same passage presents more than a single aspect of the plant, fluid, or god.

Ritual preparation of Soma

Washing and cleaning

ā pyāyasva madintama soma viṣvebhīr aṇṣubhiḥ 1.91.17; pra pyāyasva pra syandasva soma viṣvebhīr aṇṣubhiḥ 9.67.28
marmṛjyante upasyuvaḥ, yūbhir madāya ṣumbhase (9.38.3, ṣumbhate) 9.2.7; 38.3
ṣumbhamāna ṛtāyubhir, mṛjyamāno gabhastyoḥ 9.36.4. The same in plural: ṣumbhamānā, &c.
9.64.5; mṛjyamāno gabhastyoḥ 9.20.6
dadhanvire gabhastyoḥ 9.10.2; 13.7
etaṁ mṛjanti mṛjyam 9.15.7; 46.6
ṣṛṇānā apsu mṛṇjata 9.24.1; 65.26
sa marmṛjāna āyubhiḥ 9.57.3; 66.23
tam ī mṛjanty āyavaḥ 9.63.17; 107.17
etaṁ u tyam daṣa kṣipo (mṛjanti) 9.15.8; 61.7
ṣiṣum jajñānaṁ haryataṁ mṛjanti 9.96.17; 109.12.—Of. under 9.70.4*, 5*

Straining

rāye arṣa (9.64.12, sa no arṣa) pavitra ā 9.63.16; 64.12
somaṁ pavitra ā sṛja 1.28.9; 9.16.3; 51.1
tiraḥ pavitram ācavaḥ 1.135.6; 9.62.1; 67.7
suta eti pavitra ā 9.39.3; 44.3; 61.8
suvāno arṣa pavitra ā 9.6.3; 52.1
somaḥ pavitre arṣati 9.16.4; 17.3; 37.1
pavitre pari śicyate 9.17.4; 42.4
pavitraṁ soma gachasi 9.20.7; 67.19
rājā pavitraratho vājam āruhaḥ (9.86.40, āruhat) 9.83.5; 86.40
vṛṣā pavitre adhi sāno avyaye 9.86.3; 97.40
rājā (9.86.7, vṛṣā) pavitram aty eti roruvat 9.85.9; 86.7
tiro varāny avyayā 9.67.4; 107.10
avyo vārebhiḥ pavate 9.101.16; . . . pavate madintamaḥ 9.108.5
avyo vārebhir arṣati 9.20.1; 38.1
avyo vāraṁ vi dhāvasi 9.16.8; . . . dhāvati 9.28.1; avyo vāraṁ vi pavamāna dhāvati 9.74.9
vane kṛlāntam atyavim 9.6.5; 45.5; 106.11
avyo vāre pari priyaḥ 9.7.6; 52.2; 107.6; . . . priyam 9.50.3
pavate (9.64.5, pavante) vāre avyaye 9.36.4; 64.5

Pressing and flowing and clearing

sunotā madhumattamam 9.30.6; 51.2
indur hiyānaḥ sotrbhiḥ 9.30.2; 107.26
sutaḥ somo diviṣṭiṣu 1.86.4; 8.76.9

ye somāsaḥ parāvati ye arvāvati sunvire 8.93.6; 9.65.22
 suvānā devāsa indavaḥ 9.13.5; 65.24
 devo devebhyāḥ sutaḥ 9.3.9; 99.7; 103.6
 dhārayā pavate sutaḥ 9.3.10; 42.2
 hariṇḥ hinvanty adribhiḥ 9.26.5; 30.5; 32.2; 38.2; 39.6; 50.3; 65.8
 hito na saptir (9.86.3, atyo na hiyāno) abhi vājam arṣa 9.70.10; 86.3
 indur hinvāno arṣati 9.34.1; 67.4
 hinvanti sūram usrayaḥ 9.65.1; 67.9
 pra te dhārā asaḥcato divo na yanti vṛṣṭayaḥ 9.57.1; pra te divo na vṛṣṭayo dhārā yanty
 asaḥcataḥ 9.62.28
 abhy arṣa kanikradat 9.63.29; 67.3
 harir arṣati dharnasiḥ 9.37.2; 38.6
 pavamānāya gāyata 9.65.7; vipaḥcite pavamānāya, &c. 9.86.44
 pavamāno vi dhāvati 9.37.3; vyānaḥ pavamāno, &c. 9.103.6
 somo vājam ivāsarāt 9.37.5; 62.16
 çukrā ṛtasya dhārayā, vājam gomantam akṣaran 9.33.2; 63.14
 tayā pavasva dhārayā 9.45.6; 49.2
 pavasva soma dhārayā 9.1.1; 29.4; 30.3; 100.5
 asṛgran devavitaye 9.46.1; 67.17
 sa pavasva madintama 9.50.5; sa punāno madintamaḥ 9.99.6
 pavamānaḥ madhuçcutam 9.50.3; 67.9
 ete pūtā vipaḥcitaḥ 9.22.3; 101.12
 somaḥ punāno arṣati 9.13.1; 28.6; 42.5; 101.7
 nṛmṇā vasāno arṣati (9.62.23, arṣasi) 9.7.4; 62.23
 dhārā sutasya vedhasaḥ 9.2.3; 16.7
 viprasya dhārayā kaviḥ 9.12.8; 44.2
 somā asṛgram āçavaḥ 9.17.1; 23.1
 pavamānā asṛksata 9.63.25; 107.25
 punānaḥ soma dhārayā 9.63.28; 107.4
 pavasva madhumattamaḥ 9.64.22; 108.1, 15
 pavasva devavir ati 9.2.1; 36.2
 pavasva viçvadarçataḥ 9.65.13; 106.5
 pavasva viçvamejaya 9.35.2; 62.26
 indo dhārābhir ojasā 9.65.14; 106.7
 pavate haryato hariḥ 9.65.25; 106.13
 evā naḥ soma pariçicyamānaḥ 9.68.10; 97.36
 pavamāno asiṣyadat 9.30.4; 49.5
 pavamānāsa indavaḥ 9.24.1; 67.7; 101.8. Cf. pavamānāyendave 9.11.1
 pavamāno vicarṣaṇiḥ 9.28.5; pavamānaḥ vicarṣaṇim 9.60.1
 pavamānaḥ (9.13.8, °na) kanikradat 9.3.7; 13.8
 abhi somāsa āçavaḥ pavante madyaḥ madam 9.23.4; 107.14
 nṛbhir yato vi niyase 9.24.3; 99.8. Cf. under 9.15.3*
 abhy arṣanti suṣṭutim 9.62.3; abhy arṣati suṣṭutim 9.66.22; pavamānā abhy arṣanti
 suṣṭutim 9.85.7
 Cf. also under 1.137.3^{bc}; 8.1.17^a

Soma and his admixtures

somāḥ çukrā gavāçiraḥ 1.137.1; 9.64.28
 somāso dadhyāçiraḥ 1.5.5; 137.2; 5.51.7; 7.32.4; 9.22.3; 63.15; 101.12
 āpo arṣanti sindhavaḥ yad gobhir vāsaiṣyase 9.2.4; 66.13
 gāḥ kṛvāno na nirṇijam 9.14.5; 107.26; gāḥ kṛvāno nirṇijam haryataḥ kaviḥ 9.86.26
 gobhir añjāno arṣati (9.107.22, arṣasi) 9.103.2; 107.22
 çūro na goṣu tiṣṭhasi 9.16.6; 62.19
 mahir apo vi gāhate 9.7.2; 99.7

Soma and his vessels

çyeno na vikṣu sīdati 9.38.4 ; çyeno na vaṁsu ṣīdati 9.57.3 ; çyeno na vaṁsu kalaçeṣu sīdasi 9.86.35
 sīdañ chyeno na yonim ā 9.61.21 ; 65.19
 çyeno na yonim āsadat 9.62.4 ; . . . yonim ghṛtavantam āsadam 9.82.1
 abhi droṇāny āsadam 9.3.1 ; 30.4
 achā koçam madhuçcutam 9.66.11 ; 107.12
 abhi koçam madhuçcutam 9.23.4 ; 36.2
 somah punānaḥ kalaçeṣu sīdati (9.96.23, sattā) 9.68.9 ; 86.9 ; 96.23
 vṛsevā yūthā pari koçam arṣasi (9.96.20, arṣan) 9.76.5 ; 96.20
 ā kalaçeṣu dhāvati 9.17.4 ; 67.14
 vṛṣāva cakradat (9.107.22, °do) vane 9.7.3 ; 107.22
 abhi droṇāni dhāvati 9.28.4 ; 37.6
 camūṣv ā ni ṣīdasi 9.63.2 ; 99.8
 abhi yonim kanikradat 9.25.2 ; 37.2
 vardhā samudram ukthyam 9.29.3 ; 61.15

Soma benefits Indra and other gods

(See also under Indra as chief consumer of soma, p. 595)

indav (9.97.11, indur) indrasya sakhyam juṣāṇaḥ 8.48.2 ; 9.97.11
 hariṁ nadiṣu vājinam, indum indrāya matsaram 9.53.4 ; 63.17
 indrāyendo pari srava 8.91.3 ; 9.106.4
 indram indo vṛṣā viçā 1.176.1 ; 9.2.1
 somam indrāya vajrīne 9.30.6 ; 51.2
 indrāya pātave sutah 9.1.1 ; 100.5
 asyed indro madeṣv ā 9.1.10 ; 106.3
 punānā indram āçata 9.6.4 ; 24.2
 indrāya pavate sutah 9.6.7 ; 62.14 ; 106.2 ; 107.17
 indrāya soma pātave 9.11.8 ; 98.10 ; 108.15
 indrāya madhumattamaḥ 9.12.1 ; . . . °mah 9.67.16 ; . . . °mam 9.63.19
 indrasya hārdy āviçan 9.60.3 ; . . . āviçan manīṣibhiḥ 9.86.19
 indrasya hārdi somadhānam ā viçā 9.70.9 ; 108.16
 çucir dhiyā pavate soma indra te 9.72.4 ; 86.13 Cf. under 1.16.6^a
 svadasvendrāya pavamāna pītaye (9.77.44, indo) 9.74.9 ; 77.44
 indrāya matsarintamaḥ 9.63.2 ; 99.8
 sa indrāya pavase matsarintamaḥ (9.97.32, matsaravān) 9.76.5 ; 97.32
 indav indrāya matsaram 9.26.6 ; 53.4 ; 63.17
 gachann indrasya niṣkṛtam 9.15.1 ; 61.25
 punihindrāya pātave 9.16.3 ; 51.1
 punāna indur indram ā 9.27.6 ; 66.28
 indum indrāya pītaye 9.32.2 ; 38.2 ; 43.2 ; 65.8
 indav indrāya pītaye 9.30.5 ; 45.1 ; 50.5 ; 64.12
 indram soma (9.84.3, somo) mādayan dāivyaṁ janam 9.80.5 ; 84.3
 sa no deva (9.97.27, evā deva) devatāte pavaṣva mahe soma psarasa indrapānaḥ (9.97.27,
 psarase devapānaḥ) 9.96.3 ; 97.27
 çuddho (9.86.7, somo) devānām upa yāti niṣkṛtam 9.78.1 ; 86.7
 ayaṁ (9.104.3, yathā) mitrāya varuṇāya çantamaḥ 1.136.4 ; 9.104.3
 sa no bhagāya vāyave 9.44.5 ; 61.9
 pavamānasya marutaḥ 9.51.3 ; 64.24
 matsi çardho mārutām matsi devān 9.90.5 ; 97.42
 suta (9.65.20, apsā) indrāya vāyave varuṇāya marudbhyah, somo arṣati viṣṇave 9.34.2 ; 65.20.
 The same in plural : sutā, &c., 9.33.3 ; sutā indrāya vāyave 5.51.7
 mado yo devavītamah 9.63.16 ; 64.12
 vivakṣaṇasya pītaye 8.1.25 ; 35.23

Soma as protector and enricher of men

tvaṁ naḥ soma viçvataḥ 1.91.8; 10.25.7
 viçvā apa dviṣo jahi 9.13.8; 61.28
 apaghnanto arāvṇaḥ 9.13.9; 63.5
 apaghnān pavate mṛdhaḥ 9.61.25; . . . pavase mṛdhaḥ 9.63.24
 vighnan rakṣāṁsi devayuh 9.17.3; 37.1; 56.1
 devāvīr aghaçāṁsahā 9.24.7; 28.6; 61.19
 asmabhyaṁ gātuvittamaḥ 9.101.10; 106.6
 asmabhyaṁ soma gātuvit 9.46.5; 65.12
 indo sakhitvam uçmasi 9.31.6; 66.14
 asya te sakhye vāyam 9.61.29; 66.14
 sakhitvam ā vṛṇīmahe 9.61.4; 65.5
 abhi viçvāni vāryā 9.42.5; 66.4
 abhi viçvāni kāvyā 9.23.1; 62.25; 63.25; 66.1
 viçvā ca soma sāubhagā 8.78.8; 9.4.2; soma viçvā ca sāubhagā 9.55.1
 viçvā arṣann abhi çriyaḥ 9.16.6; 62.19
 abhi vājam uta çravaḥ 9.1.4; 63; 51.5; 63.12
 pavamāna mahi çravaḥ 9.4.1; 9.9; 100.8
 sahasrabhrṣṭir jayasi (9.86.40, jayati) çravo brhat 9.83.5; 86.40
 pavasva brhatir iṣaḥ 9.13.4; 42.6. Cf. under 9.40.4^c
 sa naḥ punāna ā bhara (sc. rayim) 9.40.5; 61.6
 pavante vājasātaye 9.13.3; 42.3; pavasva, &c. 9.43.6; 107.23; pavasva vājasātamaḥ 9.100.6
 ā (9.86.38, sa) naḥ pavasva vasumad dhiranyavat 9.69.8; 86.38
 pavantām ā suvīryam 9.13.5; 65.24
 dyumantaṁ çuṣmam ā bhara 9.29.6: . . . bharā svarvidam 9.106.4
 dyumantaṁ çuṣmam uttamam 9.63.29; 67.3
 dadhat stote suvīryam 9.20.7; 62.30; 66.27; 67.19
 pavamāna vidā rayim 9.19.6; . . . rayim, asmabhyaṁ soma suçriyam (9.63.11, duṣṭaram)
 9.43.4; 63.11
 asmabhyaṁ soma viçvataḥ, ā pavasva sahasriṇam (9.33.6, ṇaḥ) 9.33.6; 40.3; 62.12; 63.1; 65.21
 vi no rāye duro vṛdhi 9.45.3; 64.3
 somāḥ sahasrapājasah 9.13.3; 42.3
 indo sahasrabharṇasam 9.64.25; 98.1
 punāna indav ā bhara soma dvibarhasaṁ rayim 9.40.6; 100.2; punāna indav ā bhara 9.57.4;
 soma dvibarhasaṁ rayim 9.4.7
 rayim piçāṅgaṁ bahulaṁ vaśmahī (9.107.21, puruṣpṛham) 9.72.8; 107.21
 pavasva mañhayadrayiḥ 9.52.5; 67.1
 gomad indo hiraṇyavat 9.41.4; 61.3
 aḡvāvad vājavat sutaḥ 9.41.4; 42.6
 sahasradhāraḥ çatavāja induh 9.96.9; 110.10. Cf. under 9.38.1^c
 sa viçvā dācuṣe vasu somo divyāni pārthivā, pavatām āntarikṣyā 9.36.5. The same in plural,
 te viçvā . . . somā . . . pavantām, &c. 9.64.6

Soma's divine and other qualities: Soma-worship

prarocayan (9.85.12, prārūrucad) rodasī mātaraḥ çuciḥ 9.75.4; 85.12
 devo devebhyas pari 9.42.2; 65.2
 somo devo na sūryaḥ 9.54.3; 63.13
 svar vājī siṣāsati 9.7.4; svar yad vājy aruṣaḥ siṣāsati 9.74.1
 cārur ṛtāya pītaye 1.137.3; 9.17.8
 rājā deva ṛtaṁ brhat 9.107.15; 108.8
 ṛtasya yonim āsadam 9.8.3; 60.4
 yonāv ṛtasya sīdata 9.13.9; 39.6
 agmann ṛtasya yonim ā 9.64.7; 66.12
 pavamāno manāv adhi, antarikṣeṇa yātave 9.63.8; 65.16

tvam dyām ca prthivīm cāti jabhriṣe 9.86.29 ; tvam dyām ca mahivrata prthivīm, &c. 9.100.9
 nābhā prthivya dharuṇo maho divaḥ 9.72.7 ; 86.8
 dhartā (9.77.5, cakrir) divaḥ pavate kṛtyo rasaḥ 9.76.1 ; 77.5
 divo nāke madhujihvā asaṅgataḥ 9.72.4 ; 85.10
 divo viṣṭambha upamo vicakṣaṇaḥ 9.86.35 ; divo viṣṭambha uttamaḥ 9.108.16
 tiro rajāṇsy asṛtam (9.3.8, asṛtaḥ) 8.82.9 ; 9.3.8
 vṛtrahā devavītamah 9.25.3 ; 28.3
 mīlhe saptir na vājayaḥ 9.106.12 ; 107.11
 pavamāna vidharmaṇi 9.4.9 ; 64.9 ; 100.7
 sa tū pavasva pari pārthivam rajaḥ 9.72.8 ; 107.24
 punānāya prabhūvaso 9.29.3 ; punānasya prabhūvasoḥ 9.35.6
 tvam soma vipaṇcitam 9.16.8 ; 64.25
 ete pūtā vipaṇcitāḥ 9.22.3 ; 101.12
 punāno vācam iṣyati (9.64.25, iṣyasi) 9.30.1 ; 64.25
 punāno vācam janayann upāvasuḥ (9.106.11, asiṣyadat) 9.86.33 ; 106.11
 pra vācam (9.35.4, vājam) indur iṣyati 9.12.6 ; 35.4
 avāvaṇta dhītayaḥ 9.19.4 ; 66.11
 dhībhir viprā avasyavaḥ 9.17.7 ; 63.20
 çiçum rihanti matayaḥ panipnatam 9.85.11 ; 86.31
 somam manīṣā abhy anūṣata stubhaḥ 9.68.8 ; 86.17
 puruhūta janānām 9.52.4 ; 64.27
 arvanto na çravyasyavaḥ 9.10.1 ; 66.10
 tubhyam arṣanti sindhavaḥ 9.31.3 ; 62.27
 Cf. under 1.91.6° ; 9.26° ; 4.7° ; 5.3° ; 11.8°.

Açvins

General statement.—The repetitions concerning the Açvins alone number close to 70. They are sufficient to bring to light some of the leading feats of the Açvins, as succourers from distress and genii that perform kind and helpful acts. Especial prominence is given to the wonderful car of the Açvins which helps to establish their later description as tramp physicians (e.g. ÇB. 4.1.5). The repeated Açvin verses are classified as follows: Wonderful deeds of the Açvins ; Açvins' chariot ; Açvins as protectors and enrichers of men ; Açvins as recipients of praise and sacrifice.

Wonderful deeds of the Açvins

etāni vām açvinā vīryāni (2.39.8, vardhanāni) 1.117.25 ; 2.39.8
 yuvarṇa çvetarṇa pedava indrajūtam (10.39.10, pedave 'çvināçvam) 1.118.9 ; 10.39.10
 ni pedava ūhathur açum açvam 1.117.9 ; 7.71.5
 ny ūhathuḥ purumitrasya yoṣām (10.39.7, yoṣānām) 1.117.20 ; 10.39.7
 ud vandanam āirataḥ daṇṣanābhīḥ 1.118.6 ; ud vandanam āirayataḥ svar dṛçe 1.112.5
 yuvarṇa narā stuvate pajriyāya (1.117.7, kṛṣṇiyāya) 1.116.7 ; 117.7
 çataḥ kumbhāḥ asiṅgataḥ surāyāḥ (1.117.6, madhūnām) 1.116.7 ; 117.6
 çataḥ meṣāḥ vṛkṣe cakṣadānam (1.117.17, māmahānam) 1.116.16 ; 117.17
 dasrā hiraṇyavartanī 1.92.18 ; 5.75.2 ; 8.5.11 ; 8.1 ; . . . vartanī çubhas patī 8.87.5
 Cf. under 1.112.8° ; 8.3.23°.

Açvins' chariot

ratho dasrāv amartyaḥ 1.30.18 ; 5.75.9
 cakram rathasya yemathuḥ 1.30.19 ; 5.73.3
 yad vām ratho vibhiṣ patāt 1.46.3 ; 8.5.22
 yuñjāthām açvinā ratham 1.46.7 ; 8.73.1
 rathenā yātam açvinā 1.47.2 ; 8.8.11, 14

rathena sūryatvacā 1.47.9; 8.8.2
 arvāg ratham samanāsā ni yachatam 1.92.16; 7.74.2; arvāg ratham ni yachatam 8.35.22
 trivandhuro vṛṣaṇā vātaraṇhāḥ 1.118.1; . . . vṛṣaṇā yas tricakraḥ 1.183.1
 ayuksātām açvinā yātave ratham 1.157.1; . . . açvinā tūtujiṁ ratham 10.35.6
 taṁ vām ratham vāyam adyā huvema 1.180.10; 4.44.1
 rathā açvāsa uśaso vyuṣṭāu (4.45.2, vyuṣṭiṣu) 4.14.4; 45.2
 ā yad vām sūryā (8.8.10, yōṣaṇā) ratham 5.73.5; 8.8.10
 pra vām ratho manojavā asarji (7.68.3, iyarti) 6.63.7; 7.68.3
 pravadyāmanā suvṛtā rathena, &c. 1.118.3; suyugbhir açvāḥ suvṛtā rathena, &c. 3.58.3
 tena nāsatyā gatam 1.47.9; 8.22.5
 yena gachathāḥ (1.183.1, yenopayāthāḥ) sukrto duroṇam 1.117.2; 183.1
 yena narā nāsatyēṣayadhyāi 1.183.3; 6.45.5
 viṣo yena gachatho devayantiḥ (10.41.2, yajvarir narā) 7.69.2; 10.41.2
 yam açvinā suhavā rudravartanī 8.22.1; 10.39.11
 bhujyūṁ vājeṣu pūrvyam 8.22.2; 46.20
 abhi prayo nāsatyā vahanti (6.63.7, vahantu) 1.118.4; 6.63.7. The bird-span of the Açvins.

Açvins as protectors and enrichers of men

prāyus tāriṣṭam nī rapāṇsi mṛkṣatām sedhatām dveṣo bhavatām sacābhuvā 1.34.11; 157.4
 vṛdhe ca no bhavatām vājasātāu 1.34.12; 112.24
 chardir yantam adābhyam 8.5.12; 85.5
 mā no mardhiṣṭam ā gatam (7.73.4, gatam çivena) 7.73.4; 74.3
 nāsatyā mā vi venatam 5.75.5; 78.1
 na yat paro nāntaraḥ (6.63.2, antaras tuturyāt) 2.41.8; 6.63.2
 evet kāvasya bodhatam 8.9.3, 9; 10.2
 manotarā rayiṇām 1.46.2; 8.8.12
 purumandrā purūvasū 8.5.4; 8.12
 ā na ūrjam vahatam açvinā yuvam 1.92.17; 1.157.4. Cf. under 1.47.5.
 vartir yāthas (1.184.5, yātām vartis) tanayāya tmane ca 183.3; 184.5; 6.45.5
 mā vām anye ni yaman devayantaḥ 4.44.5; 7.69.6
 açvinā yad dha karhi cio chuçrūyātām inam havam 5.74.10; yad adya karhi karhi cio, &c. 8.73.5
 yan nāsatyā parāvatī yad vā stho adhi turvaçe (8.8.14, adhy ambare) 1.47.7; 8.8.14

Açvins as recipients of praise and sacrifice

ā nūnam yātam açvinā 8.8.2; 9.14; 87.5. Cf. under 8.8.5^b
 açvināv eha gachatam 1.22.1; 5.75.7; 78.1
 açvinā gachatām yuvam 5.73.3; 8.8.1; 85.1
 yuvām havante açvinā 1.47.4; 8.5.17
 vāyam hi vām havāmahe 8.26.9; 87.6
 ayaṁ vām bhāgo nihita iyaṁ giḥ (8.57.4, nihito yajatrā) 1.183.4; 8.57(Vāl. 9).4
 dasrāv ime vām nidhāyo madhūnām 1.183.4; 3.58.5
 madhvah pibatām madhupebhir āsabhiḥ 1.34.10; 4.45.3
 ā me havām nāsatyā (1.183.3, nāsatyopa yātam) 1.183.3; 8.85.1
 eha yātām pathibhir devayānāḥ 1.183.6 = 1.184.6; 3.58.5
 juṣethām yajñam bodhatām havasya me 2.36.6; 8.35.4
 imam suvṛktiṁ vṛṣaṇā juṣethām 7.70.7 = 7.71.6; 7.73.3. Cf. under 1.184.2^a
 iha tyā purubhūtāmā 5.73.2; 8.22.3
 ta mandasānā manuṣo duroṇa ā 8.87.2; 10.40.13
 upemām suṣṭutiṁ mama 8.5.30; 8.6
 yuvābhyām bhūtv açvinā 8.5.18; 26.16
 gīrbhir vatso avīvr̥dhat 8.8.8, 15, 19
 sutaḥ soma p̥tāvṛdhā 1.47.1; 2.41.4
 ā barhiḥ sīdatām narā (8.87.4, sumat) 1.47.8; 8.87.2, 4
 ā vām viçvābhir ūtibhiḥ priyamedhā ahūṣata 8.8.18; 87.3

Uṣas

About 20 repetitions which concern Uṣas alone do not call for any classification ; they exhibit most of the features that make up her character.

eṣā divo duhitā praty adarṣi 1.113.7 ; 124.3
 aṣve na citre aruṣi 1.30.21 ; aṣveva citrāruṣi 4.52.2
 oṣā yāti (4.14.3, uṣā iyate) suyujā rathena 1.113.14 ; 4.14.3
 prati bhadra adṛkṣata 1.48.13 ; 4.52.5
 jyotiṣ kṛṇoti sūnarī 1.48.4 ; 7.81.1
 vy uchā duhitar divaḥ 1.48.1 ; 5.79.3, 9 ; vy ācho duhitar divaḥ 5.79.2
 bhāsvatī netrī sūrtānām 1.92.7 ; 113.4
 uṣaḥ sūnṛte (7.76.6, sujāte) prathamā jarasva 1.123.5 ; 7.76.6
 uṣo adyeḥa subhage (1.123.13, uṣo no adya suhavā) vy ucha 1.113.7 ; 123.13
 uṣaḥ ṣukreṇa gociṣā 1.48.14 ; 4.52.7
 uṣā uchad apa sridhaḥ 1.48.8 ; 7.81.6
 iyusīṇam upamā ṣaṣvatīnām vibhātīnām (1.124.2, āyatīnām) prathamōṣā vy aṣvāt (1.124.2, adyāt) 1.113.15 ; 124.2
 praminatī manuṣyā yugāni 1.92.11 ; 124.2
 aminatī dāivyāni vratāni 1.92.12 ; 124.2
 uṣo maghony ā vaha 4.55.9 ; 5.79.7
 asmabhyam vājīnīvatī 1.92.13 ; 4.55.9
 ṛtasya panthām anv eti sādhu prajānatīva na diṣo minātī 1.124.3 ; 5.80.4
 ājījanan (sc. uṣasah) sūryam yajñam agnim 7.78.3 ; prācikitat (sc. uṣaḥ) sūryam, &c. 7.80.2
 Cf. under 1.124.7^a ; 4.39.1^c ; 7.81.1^a.

Maruts

The 20 or more repetitions which concern the Maruts alone show a few of the personal characteristics of those gods ; for the most part they deal with the cosmic powers of the Maruts, and the aid and comfort which they bestow upon their worshippers.

svāyudhāsa iṣmīṇaḥ (7.56.11, iṣmīṇaḥ suniṣkāḥ) 5.87.5 ; 7.56.11
 ṣiprāḥ ṣirṣasu vitatā hiraṇyayīḥ 5.54.11 ; ṣiprāḥ ṣirṣan hiraṇyayīḥ 8.7.25
 marutsu viṣvabhānuṣu 4.1.3 ; 8.27.3
 te bhānubhir vi tasthire 8.7.8, 36
 rudrasya sūnum havasā grṇīmasi (6.66.11, vivāse) 1.64.12 ; 6.66.11
 prṣadaṣvāso anavabhrarādhasaḥ 2.34.4 ; 3.26.6
 praṣṭir vahati rohitāḥ 1.39.6 ; 8.7.28
 pra vepayanti parvatān 1.39.5 ; 8.7.4
 pra cyāvayanti yāmabhiḥ 1.37.11 ; 5.56.4
 bhayante viṣvā bhuvanā marudbhyah (1.166.4, bhuvanāni harmyā) 1.85.8 ; 166.4
 indrajyeṣṭhā abhidyaṣaḥ 6.51.15 ; 8.83.
 yūyam hi ṣṭhā sudānavaḥ 1.15.2 ; 6.51.15 ; 8.7.12 ; 8.39
 kad dha nūnam kadhapriyaḥ 1.38.1 ; 8.7.31
 imam naro marutaḥ saṣcatā vṛdham (7.18.25, saṣcatānu) 3.16.2 ; 7.18.25
 viṣve ganta (10.35.13, adya) maruto viṣva ūti 5.43.10 ; 10.35.13
 adhi stotrasya sakhyasya gātana (10.78.8, gāta) 5.55.9 ; 10.78.8
 dānā mahnā tad eṣām 5.87.2 ; 8.20.14
 marutaḥ somapītaye 1.23.10 ; 8.94.2, 9
 tveṣām (5.58.1, stuṣe) gaṇam mārutam navyasīnām 5.53.10 ; 58.1
 Cf. under 1.37.8^a ; 39.6^a ; 64.4^b, 13^b ; 169.5^c ; 6.66.8^b.

Āditya-group: Mitra, Varuṇa, Aryaman, Aditi

General Statement.—In this rubric are collected promiscuously the repeated *pādas*, addressed to the Ādityas generically; to Varuṇa alone; to Mitra and Varuṇa together; to both of these with Aryaman as third; and to Aditi who, for the most part, goes with the Ādityas. These groups and individuals are treated in the same religious spirit. The place which with other divinities is occupied by mythological description is here taken by insistence upon ethical qualities, with the word *rta* or its derivatives in the foreground. The *pādas* are grouped under the following heads: Ādityas as upholders of the divine order, or as endowed with other lofty qualities; Ādityas as protectors and enrichers of men; worship of Ādityas in general.

Ādityas as upholders of the divine order, or as endowed with other lofty qualities

ṛtāvānā jane-jane 5.65.2 (Mitra and Varuṇa); ṛtāvāno, &c. 5.67.4 (Mitra, Varuṇa and Aryaman)
 ṛtāvānā ṛtam ā ghoṣatho (8.25.4, ghoṣato bṛhat) 1.151.4; 8.25.4 (Mitra and Varuṇa)
 ṛtāvānā samrājā pūṭadakṣasā 8.23.30; 25.1 (Mitra and Varuṇa)
 ṛtāvāno varuṇo mitro agniḥ 7.39.7 = 7.40.7; 7.62.3
 ṛtena mitrāvaruṇāu 1.2.8; . . . °varuṇā sacethe 1.152.1
 adabdhāni varuṇasya vṛatāni 1.24.13; 3.54.18
 pra ye minantī varuṇasya dhāma (mitrasya) 4.5.4; pra ye mitrasya varuṇasya dhāma (minantī) 10.89.8
 tri rocanā divyā dhārayanta 2.27.9 (Ādityas); 5.29.1 (Indra-Aryaman with a suggestion of the other Ādityas)
 sāmṛājyāya sukratū 8.25.8 (Mitra and Varuṇa); . . . sukratuḥ 1.25.10 (Varuṇa)
 suksatrāso varuṇo mitro agniḥ 6.49.1; 51.10
 asuryāya pramaḥasā 7.66.2; 8.25.3
 mitram huve pūṭadakṣam 1.2.7; . . . huve varuṇam pūṭadakṣam 7.65.1
 varuṇam ca (5.64.1, vo) riçādasam 1.2.7; 5.64.1
 rājānā mitrāvaruṇā supānī 1.71.9; 3.56.7
 tā samrājā ghṛtāsutī 1.136.1; 2.41.6 (Mitra and Varuṇa)
 ādityā dānunas patī 1.136.3; 2.41.6 (Mitra and Varuṇa)
 rājānā dirghaḥrutāmā 5.65.2; 8.101.2 (Mitra and Varuṇa)
 Cf. under 2.28.3^c; 3.59.1^b; 4.55.7^c; 7.36.2^d.

Ādityas as protectors and enrichers of men

ādityāir no aditiḥ çarma yaṇsat (10.66.3, yachatu) 1.107.2; 4.54.6; 10.66.3
 aditiḥ çarma yachatu 6.75.12, 17; 8.47.9
 devān ādityān aditiḥ (10.66.4, avase) havāmahe 10.65.9; 66.4
 viçva ādityā adite sajoṣāḥ 6.51.5; . . . adite manīṣī 10.63.17 = 10.64.17
 devāir no devy aditiḥ ni pātu 1.106.7; 4.55.7
 tā ādityā ā gatā sarvatātaye 1.106.2; 10.35.11
 ādityā yaṇ mumocati 8.18.12; 67.18
 añhoç cid urucakrayaḥ (8.18.5, °cakrayo 'nehasaḥ) 5.67.4; 8.18.5. Both Ādityas.
 bṛhan mitrasya varuṇasya çarma (10.10.6, dhāma) 2.27.7; 10.10.6
 mitrāya vocam varuṇāya saprathaḥ (1.136.6, mīḥuṣe) sumṛīkāya saprathaḥ (1.136.6, mīḥuṣe)
 1.129.3; 136.6
 upa naḥ sutam ā gataḥ varuṇa mitra dāçuṣaḥ 5.71.3; mahi vo mahatām avo varuṇa mitra dāçuṣe 8.47.1

Part 2, Chapter 4A: Repetitions relating to the same god [606

ā no mitrāvaruṇā ghṛtāir gavyūtim ukṣatam 3.62.16 ; ā no mitrāvaruṇā havyajusṭim ghṛtāir
gavyūtim ukṣatam ilābhiḥ 7.56.4
grutaṁ me mitrāvaruṇā havemā 1.122.6 ; 7.62.5
rtāvāno varuṇo mitro agniḥ, yachantu candrā upamaṁ no arkam 7.39.7 = 7.40.7 ; 7.62.3
mā (5.4.2, te) no mitro varuṇo aryamāyuh 1.162.1 ; 5.41.2.—Cf. 1.94.13^c ; 162.22^o ; 2.40.6^e

Āditya-worship in general

prati vām sūra udite vidhema 7.63.5 (Mitra and Varuṇa) ; . . . uditesūktāiḥ 7.65.1 (Mitra and
Varuṇa) ; prati vām sūra udite 7.66.7 (Mitra and Varuṇa, followed by Aryaman)
mitrāya varuṇāya ca 9.100.5 ; 10.85.17
varuṇo mitro aryamā 1.26.4 ; 4.1.1 ; 4.55.10 ; 8.18.3 ; 28.2 ; 83.2 ; cf. the eleven instances of
RV. pādas which end in the same three words, cited on p. 11.
varuṇa mitrāryaman 5.67.1 ; 8.67.4 ; 10.126.2
aryamā mitro varuṇaḥ pariḥmā (8.27.17, sarātayaḥ) 1.79.3 ; 8.27.17 ; 10.93.4
mitro aryamā varuṇaḥ sajoṣaḥ 1.186.2 ; 7.60.4
(mitrasya) aryamṇo varuṇasya ca 1.136.2 ; 8.47.9.—Cf. 1.136.4^a ; 2.27.2^b ; 8.18.21^b.

Viṣve Devāḥ

The repetitions which concern the Viṣve Devāḥ (also simply Devāḥ) number around 30. They include lists of particular gods in Viṣve Devāḥ stanzas. They consist of praise and appeals for help, and are devoid of specific mythic aspects.

viṣve devāsa ā gata 1.3.7 ; 2.41.13 = 6.52.7
viṣve devāso adruhaḥ 1.19.3 ; 9.102.5. Cf. 2.1.14
viṣve devā amatsata 8.66.11 ; 9.14.3
yam devāso avatha vājasātāu 10.35.14 ; 63.14
manor yajatrā amṛtā ṛtajñāḥ 7.35.15 ; 10.65.14
gojātā uta ye yajñīyasaḥ 7.35.4 ; 10.53.5
te no rāsantām urugāyam adya yūyam pāta svastibhiḥ sadā naḥ 7.35.15 ; 10.65.15 = 10.66.16
devo-devo suhavo bhūtu mahyam mā no mātā pṛthivī durmatāu dhāt 5.42.16 ; 43.15
adveṣe dyāvāpṛthivī huvema devā dhatta rayim asme suvīram 9.68.10 ; 10.45.13
ādityān dyāvāpṛthivī apaḥ svaḥ 7.44.1 ; 10.36.1
indrāvayū brhaspatim 1.14.3 ; 10.141.4
dadhikrām agnim uśasaṁ ca devīm 3.20.5 ; 10.101.1
vanaspatīṁ ṣadhiḥ rāya eṣe (5.42.16, rāye aḥyāḥ) 5.41.8 ; 42.16
āpa ṣadhiḥ vanino juṣanta (10.66.9, vanināni yajñīyā) 7.34.25 = 7.56.25 ; 10.66.9
pra vo vāyūm rathayujam kṛṇudhvam (10.64.7, purāmdhim) 5.41.6 ; 10.64.7
ahiḥ ṛṇotu budhnyo havīmani 10.64.4 ; 92.12 (both in Viṣve Devāḥ stanzas)
grāvā yatra madhusud ucyate brhat 10.64.15 ; 100.8 (both in Viṣve Devāḥ stanzas)
rtāvāno varuṇo mitro agniḥ, yachantu candrā upamaṁ no arkam 7.39.7 = 7.40.7 ; 7.62.3
suksatrāso varuṇo mitro agniḥ 6.49.1 ; 51.10
triṣv ā rocane divaḥ 1.105.5 ; 8.69.3
huve (7.44.1, indram) viṣṇum pūṣaṇam brahmaṇas patim 5.46.3 ; 7.44.1
indrāviṣṇū (10.65.1, ādityā viṣṇur) marutaḥ svar brhat 10.65.1 ; 66.4
tad aryamā (6.49.14, tat parvatas) tat savitā cano dhāt 1.107.3 ; 6.49.14
Cf. also 1.107.2^a ; 3.8.8^a ; 8.57(Vāl. 9).2^a ; 10.35.10^c ; 65.1^c.

Sūrya (Sūra) and Savitar (Tvaṣṭar, Bhaga)

Conveniently the small group of repeated pādas pertaining to these related or contiguous gods are here listed together :

āprā dyāvāpṛthivī antarikṣam, to Sūrya 1.115.1 ; to Sūrya-Savitar 4.14.2
ā sūryo aruhac chukram arṇaḥ 5.45.10 ; 7.60.4
ud u śya devaḥ savitā damūnāḥ 6.17.4 ; . . . savitā yayāma 7.38.1 ; . . . savitā savāya 2.38.1 ;
. . . savitā hiraṇyayā 6.71.1

ūrdhvaṃ bhānuṃ (4.14.2, ketuṃ) savitā devo aṣṭet 4.13.2 ; 14.2 ; 7.72.4 ; . . . savitevāṣṭet, of Agni, patterned after the preceding, 4.6.2
 ṛju marteṣu vṛjinā ca paçyan 4.1.17 ; 6.51.2 ; 7.60.2
 ratnaṃ devasya savitur iyānaḥ (7.52.3, iyānāḥ) 7.38.6 ; 52.3
 devas tvaṣṭā savitā viçvarūpaḥ 3.55.19 ; 10.10.5
 suvāti savitā bhagaḥ 5.82.3 ; 7.66.4
 tat su naḥ savitā bhagaḥ 4.55.10 ; 8.18.3
 tvaṣṭā devebhīr janitā sajoṣāḥ (10.64.10, pitā vacaḥ) 6.50.13 ; 10.64.10
 Cf. also 1.35.8^a, 9^b ; 115.4^c ; 5.42.3^d ; 6.50.8^a ; 7.63.4^b.

Ṛbhus

The special quality of the Ṛbhus as cunning artificers or magic contrivers comes out in four of their five repeated pādas ; cf. p. 18 :

niç carmaṇo gām ariṇīta dhītibhiḥ 1.161.7 ; 4.36.4
 ekaṃ vicakra camasaṃ caturdhā (4.36.4, caturvayam) 4.35.2 ; 36.4
 rathaṃ ye cakruḥ suvṛtaṃ nareṣṭhām (4.36.2, sucetasāḥ) 4.33.8 ; 36.2
 punar ye cakruḥ (4.35.5, çacyākarta) pitarā yuvānā 4.33.3 ; 35.5
 saṃ vo madāso agmata 1.20.5 ; . . . madā agmata saṃ puraṃdhiḥ 4.34.2

Vāyu

The span of Vāyu, the so-called niyutaḥ (Nighaṇṭu 1.15 ; Bṛhaddevatā 4.140), and Vāyu's character as a charioteer appear prominently in these repeated pādas. Note that there is only one repeated pāda pertaining to Vāta, Vāyu's later and less personal double (5.78.8 : 10.23.4) :

ā no niyudbhīr çatinībhīr adhvaraṃ sahasriṇībhīr upa yāhi vītaye (7.92.5, yajñam) 1.135.3 ; 7.92.5
 vaha vāyo niyuto yāhy asmayuḥ (7.90.1, acha) 1.135.2 ; 7.90.1
 niyutvān indrasārathiḥ 4.46.2 ; 48.2
 pra vo vāyuraṃ rathayujam kṛṇudhvam (10.64.7, puraṃdhim) 5.41.6 ; 10.64.7
 ayam çukro ayāmi te 2.41.2 ; 8.101.9 ; vāyo çukro ayāmi te 4.47.1
 pibā sutasyāndhaso madāya (5.51.5, abhi prayāḥ) 5.51.5 ; 7.90.1.—Cf. 1.135.4^f

Bṛhaspati

bṛhaspatir bhīnad adriṃ vidad gāḥ 1.62.3 ; 10.68.11

Rudra

pari ṇo (6.28.7, vo) hetī rudrasya vṛjyāḥ 2.33.4 ; 6.28.7. Cf. pari ṇo heḷo varuṇasya vṛjyāḥ 7.84.2 ; see p. 573.
 tmane (2.33.15, mīdhvas) tokāya tanayāya mṛḷa 1.114.6 ; 2.33.14

Parjanya

sa retodhā vṛṣabhaḥ çaçvatīnām 3.56.3 (either Parjanya, or Dyāus Parjanya, or some Tvaṣṭar-like god) ; 7.101.6 (Parjanya)
 sa naḥ (10.169.2, tābhyaḥ, sc. gobhyaḥ) parjanya mahi çarma yacha 5.83.5 ; 10.169.2

Viṣṇu

trīṇi padā vi cakrame 1.22.18 ; 8.12.27
 sakhe viṣṇo vitarāṃ vi kramasva 4.18.11 ; 8.100.12¹

¹ This item properly belongs to the rubric 'Indra and Viṣṇu' ; see p. 617.

Sarasvatī

vājebhir vājīnīvatī 1.3.10 ; 6.61.4
uta śyā naḥ sarasvatī 6.61.7 ; . . . sarasvatī juṣāṇā 7.95.4

Vāc

tām ābhṛtyā vy adadhuḥ purutrā 10.71.3 ; tām mā devā vy adadhuḥ purutrā 10.125.3

Trātar

devas trātā trāyatām aprayuchan 1.106.7 ; 4.55.7

Ahi Budhnya

mā no 'hir budhnyo riṣe dhāt 5.41.16 ; 7.34.17
ahiḥ ṛṇotu budhnyo havīmani 10.64.4 ; 92.12

Dadhikrā

udīrāṇā yajñam upaprayantaḥ 4.39.5 ; 7.44.2

Devapatnyaḥ

ā rodasī varuṇānī ṛṇotu 5.46.8 ; 7.44.22

Pitarah

yenā naḥ pūrve pitarah padajñāḥ 1.62.2 ; 9.97.39

Ucijah

vrajaṁ gomantam ucijo vi vavruḥ 4.1.15 ; 16.6 ; 10.45.11.—Cf. 1.159.4^d ; 5.22.4^{de} ; 7.42.1^a

Grāvan or Press-stones

grāvā yatra madhuṣud ucyate bṛhat 10.64.15 ; 100.8

Āpri-divinities

The following repeated pādas serve to illustrate the close parallelism of the themes of the Āpri ; the regularity, on the whole, of their arrangement in the hymns ; and the formulaic character of the language addressed to their divinities and ritual objects. See above, p. 16 bottom. Hymns 1.13 and 1.142 share no less than six of these pādas ; stanzas 3.4.7–11 are identical with 7.2.7–11 ; see p. 17.
vi prayantām ṛtāvṛdhaḥ, dvāro devīr asaṣcataḥ, to the Divine Doors, 1.13.6 ; 142.6
madhumantaṁ tanūnapāt, to Tanūnapāt, 1.13.2 ; 1.142.2
naktoṣāsā supeṇasā, to Night and Morn, 1.13.7 ; 142.7
uṣāsānaktā sudugheva dhenuḥ, to the same, 1.186.4 ; 7.2.6
yahvī ṛtasya mātārā, to the same, 1.142.7 ; 5.5.6
hotārā dāivyā kavī yajñam no yakṣatam imam, to the two Divine Hotars, 1.13.8 ; 142.8 ; 188.7
dāivyā hotārā prathamā viduṣṭarā 2.3.7 ; . . . prathamā ny ṛṇje 3.4.7 = 3.7.8 ; . . . prathamā purohitā 10.66.13 ; . . . prathamā suvācā 10.110.7. To the same.
īlito agna ā vahendraṁ citram iha priyam, to Agni, 1.142.4 ; 5.5.3
prācīnam barhīr ojasā 1.188.4 ; barhiḥ prācīnam ojasā 9.5.4. To Barhis ; see also p. 578.

Dānastuti or Praise of liberality to the priests

sadyo dānāya mañbate 6.45.32 ; 10.26.8
sahasrā daṣa gonām 8.5.37 ; 6.47
rādhas te dasyave vṛka 8.55(Vāl.7).1 ; prati te dasyave vṛka 8.56(Vāl.8).1
catvāry (8.21.18, sahasram) ayutā dadat 8.2.41 ; 21.18

Dissimilar Dual Gods or Devatādvandvas

General statement.—Repeated pādas addressed to dual divinities, such as the Aṣvins on the one hand, or Indra and Agni on the other, are in the main given to such generalities as fit indifferently the character of either god of the pair. This indifference is shown even more clearly in the case of such repeated pādas as are applied to two or more pairs of dual divinities (below, p. 628). The ritualistic origin of the dissimilar combinations is reflected in all these repetitions; cf. Hillebrandt, *Ved. Myth.* iii. 294 ff. The degree of dissimilarity varies in different pairs. Of course, the Aṣvins, later differentiated as Dasra and Nāsatya, are not dissimilar at all. The Dāivyāu Hotārāu of the Āpri-stanzas are an undifferentiated, colourless unit. Mitra and Varuṇa also, although each exists independently, represent, whenever they occur together, whether in or out of the dual, the same ancient ethical Āditya conception. Similarly Naktoṣāsā or Uṣāsānaktā represent in reality the unit idea of the junction (saṁdhyā), or seam between night and morn, and that, too, ritualistically; that is to say, they represent the beginning of the ritual day much as does Uṣas by herself. In the following list the Aṣvins are left out because they have been treated above (p. 602). Also, the pair Mitra and Varuṇa, whether they occur singly by the side of one another, or in devatādvandva, may be easily gathered up from the rubric 'Āditya-group' (p. 605). The repetitions concerning Uṣāsānaktā and Dāivyā Hotārā are listed under the Āpri-pādas (p. 608). The remaining repetitions are addressed to dissimilar dual divinities, either in the Vedic double dual (devatādvandva), or in the singular, side by side, to wit:

Indra and Agni

indrāgnī tā havāmahe 1.21.3; 5.86.2; 6.60.14
 indrāgnī havāmahe 5.86.4; 6.60.5
 indrāgnī çarma yachataṁ 1.21.6; 7.94.8
 endrāgnī sāumanasāya yātaṁ 1.108.4; 7.93.6
 indrā nv agnī avase huvadhyāi 5.45.4; . . . avaseha vajriṇā 6.59.3
 sajītvānāparājītā 3.12.4; vṛtrahanāparājītā 8.38.2

Indra and Vāyu

indraç ca vāyav eṣāṁ somānām (5.51.6, sutānām) pītim arhathaḥ 4.47.2; 5.51.6. Cf. sutānām
 pītim arhasi, to Vāyu 1.134.6

Indra and Varuṇa

rayīm dhātām (6.68.6, dhattho) vasumantaṁ puruṣum 6.68.6; 7.84.4 Similar pādas also of
 several other dual and plural groups; see under 1.159.5⁴

Indra and Viṣṇu

upa brahmāṇi çṛṇutaṁ giro me 6.69.4; . . . çṛṇutaṁ havaṁ me 6.69.7

Indra and Bṛhaspati or Brahmanaspati

aviṣṭaṁ dhiyo jigṛtaṁ puramdhīr jajastam aryo vanuṣām aratīḥ, to I. and Bṛhaspati 4.49.4;
 to I. and Brahmanaspati 7.97.9. The first pāda also to Mitra and Varuṇa 7.64.5 = 7.65.5

Dyāvā-Prthivī or Dyāvā-Bhūmī

pra dyāvā yajñāṇīḥ prthivī ṛtāvṛdhā 1.159.1 ; . . . prthivī namobhiḥ 7.53.1
dyāvābhūmī adite trāsīthām naḥ 4.55.1 ; 7.62.4
devāir dyāvāprthivī prāvataṁ naḥ 1.31.8 ; 9.69.10 ; 10.67.12
kiṁ svid vanam ka u sa vṛkṣa āsa yato dyāvāprthivī niṣṭatakṣuḥ 10.31.7 ; 81.4
adveṣe dyāvāprthivī huvema 9.68.10 ; 10.45.12
Cf. also under 4.23.10^c ; 6.68.4^d ; 10.82.1^d.

Prthivī and Antarikṣa

prthivī naḥ pārvivāt pātva aṅhaso 'ntarikṣam divyāt pātva asmān 7.104.23 ; 10.53.5. Cf. 4.55.5

**CLASS B : REPETITIONS RELATING TO TWO
DIFFERENT GODS OR GROUPS OF DIVINITIES**

General statement.—The mass of repetitions which concern two gods or groups of gods is large, perhaps, as a whole, out of proportion to its significance (cf. above, p. 585). In the majority of cases it is difficult to detect any very great meaning in this extensive use of the same verses in connexion with two different divinities, because their value is of that general sort which makes them applicable indifferently to more than one god. For the most part these repetitions do not touch the most peculiar qualities of a given god, what may be called his leitmotifs. E.g., Indra's heroic fight against Vṛtra for the waters or rivers does not figure in the pādas which belong to Indra and Agni, though both gods are warrior gods, and share quite a number of pādas redolent of war. If we find, on the other hand, that Indra and the Maruts are assimilated rather more closely (p. 616), this is due to the official position of the Maruts as Indra's Myrmidons. Again, however, the repetitions do not touch really the most intimate qualities of either.

That the difference between the gods is felt is shown in this that a good many of the repetitions contain variations which do justice, sometimes very neatly, to the different characters of the two gods (see above, p. 587) ; at times, again, the same expression has really a slightly different sense in its two applications. So, e.g., sadyo jajñāno havyo babhūtha (or, babhūva) is applied to Indra in 8.96.21 ; to Agni in 10.6.7. In the former case it refers to the youthful exploits of Indra which render him worthy of adoration ; in the latter case the meaning is, more simply, that Agni flares up quickly, and so becomes at once fit for sacrifice. Throughout it is a question of detail, rather than a question of far-reaching mythological principle or tendency.

What these repetitions really do show are the settled habits of expression, the imitateness, and, underneath the glittering wealth of Vedic diction, a certain mental sterility on the part of the Vedic poets of historical times. This is supported, as we know, by that henotheistic indifference to the special

mythological and ritual character of the individual gods which we have tried to put into the right light above (p. 575).

The lists given in the present class may be supplemented at the proper points from the following (third) general class in the manner indicated above, p. 588.

Agni with other divinities

Agni and Indra

The two gods share something like 50 items. This number is increased still further in the third general class, which contains a considerable number of cases that belong in common to Agni and Indra and some additional god. More than half the items under the present rubric deal in general terms with the benevolence of the two gods and the piety of their worshippers. As for the remainder, the chief emphasis is upon the warlike character of both gods; they share also some cosmic qualities. The pair *Indrāgni* (above, p. 609) does not add anything to this account (cf. Hillebrandt, *Ved. Myth.* ii. 294 ff.). Also, the *pādas* which *Indrāgni* share with other dual gods (below, p. 629) exhibit no signs of real individuality:

guṣmintamo hi te mado dymnintama uta kratuḥ, to A. 1.127.9; to I. 1.175.5
 ā no gahi sakhyebhiḥ çivebbhir mahān mahibhir ūtibhiḥ saranyan, to A. 3.1.19; to I. 3.31.18
 tvayā ha svid yujā vayam, to A. 8.102.3; to I. 8.21.11
 hr̥ṇyamāno apa mad hy āireḥ prame devānām vratapā uvāca, &c., to A. 5.2.8; nidhīyamānam
 apagūham apsu pra me devānām vratapā uvāca, &c., to I. 10.32.6
 ā rodasi apr̥ṇā (and, apr̥ṇāj) jāyamānaḥ, to A. 3.6.2; 7.13.2; to I. 4.18.5; 10.45.6
 yo asya pāre rajasaḥ (sc. ajāyata), to A. 10.187.5; . . . rajaso viveṣa, to I. 10.27.7
 tantum tanuṣva pūrvyam, to A. 1.142.1; . . . pūrvyam yathā vide, to I. 8.13.14
 samrājāṃ carṣaninām, to A. 5.21.4; to I. 10.134.1 (cf. 8.16.1)
 devo na yaḥ prthivīm viçvadhāyā upakṣeti, &c., to A. 1.73.3; imām ca naḥ prthivīm viçva-
 dhāyā upakṣeti, &c., to I. 3.55.21
 mahānti vṛṣṇe savanā kṛtemā, to A. 3.1.20; sthirāya vṛṣṇe, &c., to I. 3.30.2
 netā sindhūnām vṛṣabha stiyānām, to A. 7.5.2; vṛṣā sindhūnām, &c., to I. 6.44.21
 sahasrastarīḥ çatanītha r̥bhvā, to A. 10.69.7; sahasracetāḥ, &c., to I. 1.100.12
 pra marṣiṣṭhā abhi viduṣ kavīḥ san, to A. 1.71.10; ava dyubhir abhi viduṣ, &c., to I. 7.18.2
 vṛṣabhāya kṣitīnām, to A. 10.187.1; juhotaṇa vṛṣabhāya, &c., to I. 7.98.1
 sadyo jajñāno havyo babbūtha (8.96.21, babbūva), to A. 10.6.7; to I. 8.96.21
 mahān asy adhvarasya praketaḥ, to A. 7.11.1; dāçvān asy, &c., to I. 10.104.6
 adroghavācam matibhir yaviṣṭham, to A. 6.5.1; . . . matibhiḥ çaviṣṭham, to I. 6.22.2
 vrajāṃ gomantam uçiḥ vi vavruḥ, to A. 4.1.15; 10.45.11; to I. 4.16.6
 nyaññi uttānām anv eṣi (10.27.13, eti) bhūmim, to A. 10.142.5; to I. 10.27.13
 sumplīko bhavatu jātavedāḥ, to A. 4.1.20; . . . bhavatu viçvavedāḥ, to I. 6.47.12 = 10.131.6
 açnasya cie çignathat pūrvyāni, to A. 6.4.3; to I. 2.20.5
 yudhā devebhyo varivaç cakārtha, to A. 1.59.5; to I. 7.98.3
 kṛṇvāṇāso amṛtatvāya gātum, to A. 1.72.9; to I. 3.31.9
 puroyāvānam ājiṣu, to A. 8.84.8; to Indra-worshippers' chariot 5.35.7
 yena vañsāma pṛtanāsu çardhataḥ (6.19.8, çatrūn), to A. 8.60.12; to I. 6.19.8
 anānataṃ damayantaṃ pṛtanyūn, to A. 7.6.4; to I. 10.74.5
 ririkvānsas tanvaḥ kṛṇvata svāḥ (4.24.3, trām), to A. 1.72.5; to I. 4.24.3
 tuvidyumna yaçasvatā, to A. 3.16.6; . . . yaçasvataḥ, to I. 1.9.6
 vayā ivānu rohate, to A. 2.5.4; . . . rohate juṣanta yat, to I. 8.13.6
 tvam içiṣe vasūnām (1.170.5, vasupate vasūnām), to A. 8.71.8; to I. 1.170.5

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greṣṭhañ no dhehi vāryam, to A. 3.21.2; . . . vāryaṁ vivakṣase, to I. 10.24.2
sakhe vaso jaritṛbhyah, to A. 8.71.9; to I. 1.30.10; . . . jaritṛbhyo vayo dhāh, to I. 10.24.1
(agne) brahma yajñaṁ ca vardhaya, to A. 10.141.6; (brahma) indra yajñaṁ, &c., to I. 1.10.4
asme dhehi graṇo brhat, to A. 1.9.8; 44.2; to I. 8.65.9
sasavāṁso vi grṇvire, to A. 4.8.6; to I. 8.54(Vāl. 6).6
asmadryak sañ mimihi graṇvāṁsi, to A. 3.54.22; 5.4.2; to I. 6.19.3
pra no naya vasyo acha, to A. 8.71.6; pra tañ (6.47.7, no) naya pratarañ vasyo acha, to A.
10.45.9; to I. 6.47.7
adhā te sumnam imahe, to A. 8.75.16; to I. 3.42.6; 8.98.11
tvāñ vardhantu no girah, to A. 8.44.19; to I. 1.5.8
ni tvā yajñasya sādhanam, to A. 1.44.11; girā yajñasya sādhanam, to A. 3.27.2; yajñasya
sādhanam girā, to A. 8.23.9; stomāir yajñasya sādhanam, to I. 8.6.3
gira stomāsa irate, to A. 8.43.1; to I. 8.3.5
abhi tvāñ gotamā girā, to A. 1.78.1; to I. 4.32.9
agne (8.88.1, abhi) vatsaṁ na svasareṣu dhenavaḥ, to A. 2.2.2; to I. 8.88.1
abhi tvā pūrvapīṭaye, to A. 1.19.9; to I. 8.3.7
tañ ghem itthā namasvina upa svarājam āsate, to A. 1.36.7; to I. 8.69.17
tvāñ stoṣāma tvayā suvirā drāghīya āyuh pratarañ dadhānāḥ, to A. 1.115.8; to I. 1.53.11
vājayanto havāmahe, to A. 8.11.9; to I. 8.53(Vāl. 5).2
purupraçastam ūtaye, to A. 8.71.10; . . . ūtaya ṛtasya yat, to I. 8.12.14
prajānan vidvāñ upa yāhi somam, to A. 3.29.16; to I. 3.35.4
viçvebhiḥ (sc. devebhiḥ) somapīṭaye, to A. 1.14.1; viçvebhiḥ (sc. dhāmabhiḥ) somapīṭaye, to
I. 8.21.4
edañ barhiḥ sado mama, to A. 3.24.3; to I. 8.17.1
mādayasva svarpare, to A. 8.103.14; mādayāse, &c., to I. 8.65.2
devebhyo havyavāhana, to A. 3.9.6; 10.118.5; 150.1; . . . havyavāhanah, to I. (?) 10.119.13
agnim ukthāni vāvṛdhuḥ 2.8.5; indram ukthāni vāvṛdhuḥ 8.6.35; 95.6
Cf. under 1.32.15^d; 59.5^e; 2.12.12^a; 4.1.11^b, 13^c; 26.2^d; 6.10.6^d; 7.32.2^a

Agni and Soma

The repetitions which belong to these two gods, 20 in number, show in part the close ritual relationship of the two gods; in part their assumed origin in heaven. They do not point to any general mythic identification; see above, p. 586, and cf. Hillebrandt, *Ved. Myth.* i. 330 ff., 458 ff.:

divo na sānu stanayann acikradat, to A. 1.58.2; to S. 9.86.9
devo na yaḥ savitā satyamanmā, to A. 1.73.2; to S. 9.97.48
sīdann ṛtasya yonim ā, to A. 6.16.35; to S. 9.32.4; 64.11
ṛtasya yonim āsadam, to A. 5.21.4; to S. 3.62.13; 9.8.3; 64.12
yaḥ pañca carṣaṇīr abhi, to A. 7.15.2; to S. 9.101.9
viçvā yaç carṣaṇīr abhi, to A. 4.7.4; 5.23.1; to S. 1.86.5
tveṣaṁ rūpañ kṛṇuta uttarañ yat, to A. 95.8; . . . kṛṇuta varnam asya, to S. 9.71.8
yā parvateṣv oṣadhiṣv apsu, of A.'s wealth 1.59.3; of S.'s dhāmāni 1.91.4
çardhan tamāṁsi jighnase, to A. 8.43.22; to S. 9.61.19
jahi rakṣāṁsi sukrato, to A. 6.16.29; to S. 9.63.28
abhi śyāma pṛtanyataḥ, to A. 2.8.6; to S. 9.35.3
pūrvīr iṣo brhatīr āreaghāḥ (8.87.9, jīradāno), to A. 6.1.12; to S. 8.87.9
sakhā sakhibhya īḍyaḥ, to A. 1.75.4; to S. 9.66.1
dadhad ratnāni dāçuse, to A. 4.15.3; to S. 9.3.6
parṣi rādho maghonām, to A. 8.103.7; to S. 9.1.3
imañ yajñam idaṁ vaco juṣāṇa upāgahi, to A. 1.26.10; 10.150.2; to S. 1.91.10
yad vo vayaṁ pramināma vratāni, to A. 10.2.4; yat te vayaṁ, &c., to S. 8.48.9
agnir deveṣu patyate 8.102.9; indur deveṣu patyate 9.45.4
sa no vṛṣṭīm divas pari, to A. 2.6.5; te no vṛṣṭīm divas pari, to Somāḥ 9.65.24
harim (10.188.1, açvañ) hinota vājinam, to A. 10.188.1; to S. 9.62.18

Agni and Bṛhaspati or Brahmanaspati

Cf. Max Müller, Contributions to the Science of Mythology, ii. 825 ff.; Hillebrandt, Ved. Myth. i. 404 ff.; ii. 102 ff.; Strauss, Bṛhaspati im Veda, pp. 4 ff., 12 ff.

bhadraṁ manaḥ kṛṇuṣva vṛtratūrye, to A. 8.19.20; to Brahmanaspati 2.26.2
achidrā çarma jaritaḥ purūṇi, to A. 3.15.5; achidrā çarma dadhire purūṇi, to the rivers in
a hymn to Brahmanaspati 2.25.5
ā rodasī vṛṣabho roravīti, to A. 10.8.1; to Bṛhaspati 6.73.1
supratūrtim anehasam, to A. 3.9.1; to Ilā in a hymn to Brahmanaspati 1.40.4

Agni and Maruts

yuḁṣvā hy aruṣī rathe, to A. 1.14.12; yuṁgdhvaṁ hy, &c. to M. 5.56.6
vṛṣā çukraṁ duduhe pṛṇir ūdhaḥ, to A. 4.3.10; sakre çukraṁ, &c. to M. 6.66.1
stomaṁ yajñam ca dhṛṣṇuyā, to A. 5.20.3; to M. 5.52.4
kṛdhi na ūrdhvaṁ carathāya jīvase, to A. 1.36.14; ūrdhvaṁ naḥ karta jīvase, to M. 1.172.3

Agni and Vāyu

dakṣaṁ sacanta ūtayaḥ, in a hymn to A. 3.13.2; in a stanza to V. 1.134.2
abhi prayāṁsi vītaye, to A. 6.16.44; abhi prayāṁsi sudhitāni vītaye, to V. 1.135.4
agna ā yāhi vītaye 6.16.10; vāyav ā yāhi vītaye 5.51.5

Agni and Aṇvins

rājantam adhvarāṇām, to A. 1.1.8; 45.4; samrājantam adhvarāṇām, to A. 1.27.1; rājantāv
adhvarāṇām, to Aṇvins 8.8.18
priyamedhā ahūṣata, to A. 1.45.3; to Aṇvins 8.18.8; 87.3
mā no martāya ripave rakṣasvine, to A. 8.60.8; . . . ripave vājiniṣasū, to Aṇvins 8.22.14
sumṛṇikāḥ svavān yātva arvāṇ, to A. 1.35.10; to the Aṇvins' chariot 1.118.1
deveṣv asty āpyam, to A. 1.105.13; deveṣv adhy āpyam, to Aṇvins 8.10.3
uru jyotir janayann āryāya, to A. 7.5.6; uru jyotir cakrathur āryāya, to Aṇvins 1.117.21
mahaḥ sa rāya eṣate patir dan, to A. 1.149.1; mahaḥ sa rāya eṣate, of a worshipper in an Aṇvin
hymn 10.93.6.—Cf. also under 4.44.6.

Agni and Sūrya or Savitar

ūrdhvaṁ bhānuṁ savitevāçret, to A. 4.6.2; ūrdhvaṁ bhānuṁ (4.14.2, ketum) savitā devo
açret, to Savitar 4.13.2; 14.2; 7.72.4
haste dadhāno naryā purūṇi, to A. 1.72.1; to Savitar 7.45.1
āpaprivān rodasī antariksam, to A. 1.73.8; to Sūrya 10.139.2
rāyo budhnaḥ saṁgamano vasūnām, to A. 1.96.6; to Sūrya 10.139.3
apām garbhaṁ darçatam oṣadhīnām, to A. 3.1.13; to Sarasvant or Sūrya 1.164.52
asya hi svayaçastaraḥ, in a hymn to A. 5.17.2; . . . yaçastaram, in a hymn to Savitar 5.82.3
sahasraçrṅgo vṛṣabhas tadojāḥ, to A. 5.1.8; sahasraçrṅgo vṛṣabhah, to Sūrya 7.55.7
vi yo rajāṁsy amimita sukratuh, to A. 6.7.7; vi yo mame rajasī sukratūyayā, to Sūrya 1.160.4

Agni and Tvaṣṭar

tvam hi ratnadhā asi, to A. 7.16.6; to T. 1.15.3

Agni and Viṣṇu

taṁ tvā viprā vipanyavo jāgrvāṁsaḥ sam indhate, to A. 3.10.9; tad viprāso vipanyavo
jāgrvāṁsaḥ sam indhate (sc. viṣṇor yat paramaṁ padam), to V. 1.22.21

Agni and Pūṣan

imaṁ naḥ çṛṇavad dhavam, to A. 8.43.22; to P. 10.26.9
yo viçvābhi vipaçyati bhuvanā saṁ ca paçyati, to A. 10.187.4; to P. 3.62.9

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Agni and Uṣas

yatamāno raçmibhiḥ sūryasya, to A. 5.4.4; yatamānā, &c., to U. 1.123.12

Agni and Varuṇa

(agnir) aṇvibhyām uṣasā sajuh, to A. 5.51.8; (varuṇo) aṇvibhyām, &c., to V. 1.44.14

Agni and Yama

juhota pra ca tiṣṭhata, to A. (Draviṇodāh) 1.15.9; to Y. 10.14.14

Agni and Apām Napāt

yam vāghato vṛṇate adhvaṛeṣu, to A. 1.58.7; yam viprāsa īlate adhvaṛeṣu, to A. N. 10.30.4
agnim (2.35.14, asmin) pade parame tasthivāṅsam, to A. 1.72.4; to A. N. 2.35.14

Agni and Manyu

mitro hotā varuṇo jātavedāḥ, to A. 3.5.4; manyur hotā, &c., to M. 10.83.2
vidmā tam utsam yata ājagantha, to A. 10.45.2; . . . yata ābabhūtha, to M. 10.84.5

Agni and Sarasvatī

sa no viçvā ati dviṣaḥ, to A. 5.20.3; sā no, &c., to S. 6.61.9

Agni and Rātrī

viçvā adhi çriyo dadhe, to A. 2.4.5; . . . çriyo dhiṣe vivakṣase, to A. 2.21.3; . . . çriyo 'dhita,
to R. 10.127.1

Agni and Viçve Devāḥ

saparyāmi prayasā yāmi ratnam, to A. 1.58.7; to V. D. 3.54.3
ariṣyantaḥ sacemahi, to A. 2.8.6; ariṣyanto ni pāyubhiḥ sacemahi, to V. D. 8.25.11
stīrṇe barhiṣi samidhāne agnāu, to A. 4.6.4; to V. D. 8.25.11

Agni and dissimilar dual gods

rayim viçvāyupoṣasam, to A. 1.79.9; to Indra and Agni 6.59.9
prātaryāvabhir ā gahi, to A. 5.51.3; . . . ā gatam, to Indra and Agni 8.38.7
sabādho vājasātaye, to A. 8.74.12; to Indra and Agni 7.94.3
tam hi çaçvanta īlate, to A. 5.14.3; tā hi, &c., to Indra and Agni 7.94.5
dame-dame sapta ratnā dadhānaḥ, to A. 5.1.5; . . . ratnā dadhānā, to Soma and Rudra 6.74.1
asme bhadra sāuçravasāni santu, to A. 6.1.12; to Soma and Rudra 6.74.2
uru kṣayāya cakrire, in a hymn to A. 1.36.8; . . . cakrire sudhātu, in a hymn to Mitra and
Varuṇa 7.60.11
viçvāsu kṣāsu joguve, in a hymn to A. 127.10; in a hymn to Mitra and Varuṇa 5.64.2

Agni in miscellaneous relations

varco dhā yajñāvāhase, to A. 3.24.1; to the sacrificial post (Yūpa) 3.8.3
pari tmanā viṣurūpo jigāsi, to A. 5.15.4; . . . viṣurūpā jigāti, of Ghṛtāci (sc. Juhū) 7.88.1
ṛtasya padaṁ kavayo ni pānti, in a hymn to A. 10.5.2; ṛtasya pade, &c., in a hymn designated
as Māyābhedaḥ 10.177.2
salakṣmā yad viṣurūpā bhavāti, in a hymn to Agni 10.12.6; in dialogue between Yama and
Yamī 10.10.2
stīrṇanti barhir ānuṣak, in a hymn to Agni 8.45.1; stīrṇita, &c., in a stanza to Barhis 1.13.5
yadā te marto anu bhogam ānaṭ, in a hymn to A. 10.7.2; in Aṇvastuti 1.163.7
svastibhir ati durgāni viçvā to A. 1.189.2; of the poet Bṛhaduktha 10.56.7
nābhā prthivyā adhi, in a hymn to A. 3.29.4; . . . adhi sānuṣu triṣu, in a stanza to the two
Divine Hotars 2.3.7

Indra with other divinities

Indra and Agni: see Agni and Indra, p. 611.

Indra and Soma

The connexion and alliance between Indra and Soma, is peculiarly close and intimate: Soma is Indra's beloved friend, 5.31.12; 9.98.6; see Bergaigne's collections, i. 217-219; ii. 251-253; 263-265. Indu, of course, is a synonym of Soma; cf. SV. 2.231^a with RV. 9.62.9^a. The names Indu and Indra are occasionally put together rather playfully, e.g. 9.5.9; 63.9. In one repetition, a na indra (9.65.13, indo) mahīm iṣam, 8.6.23; 9.65.13, the two words and some of their attributes interchange. Indu delights in Indra's friendship: indav (or indur) indrasya sakhyam juṣāṇaḥ, 8.48.2; 9.97.11. Cf. also 9.27.6; 66.28. I do not believe that it follows from this that there is any etymological connexion between the two words (so Bergaigne ii. 244, and others), or that there is any mythological or mystic identification of the two. Statements that fit Indra fit also his inspirer, Soma-Indu, and vice versa; see Hillebrandt, Ved. Myth. i. 314 ff. In general, passages redolent of battle are primarily Indra passages; see e.g. under 8.32.2. Similarly cosmic statements, e.g. 8.3.6 and 9.28.5. The following 30 repetitions must be supplemented by the Indra passages (above, p. 595) which exhibit Indra as the chief consumer of soma, and the Soma passages (above, p. 600) in which Soma benefits Indra as well as other gods. Occasionally this relation is calculated to clarify a passage descriptive of either god, as when, e.g. the pāda, utso deva hiraṇyayaḥ, applies primarily to Soma in 9.107.4, secondarily to Indra 8.61.6 (see under 8.61.6):

janitā divo janitā prthivyaḥ, to I. 8.36.4; to S. 9.96.5
 ya ime rodasī ubhe, to I. 3.53.12; ... rodasī mahī, to S. 8.6.17; 9.18.5
 tvam sūryam arocayaḥ, to I. 8.98.2; yayā sūryam arocayaḥ, to S. 9.63.7
 samudrasyādhi viṣṭapaḥ, to I. 8.34.13; ... viṣṭapi, to I. 8.97.5; to S. (Indu) 9.12.6; ... viṣṭapi
 manīṣiṇaḥ, to Somaḥ 9.107.14
 adha yo viṣvā bhuvanābhi majmanā, to I. 2.17.4; (adha...) imā ca viṣvā bhuvanābhi
 majmanā, to S. 9.110.9
 utso deva hiraṇyayaḥ, to I. 8.61.6; to S. 9.107.4
 yenā naḥ pūrve pitarāḥ padajñāḥ, in a hymn to I. 1.62.2; to S. 9.97.39
 tvam (9.86.23, soma) gotram āngirobhyo 'vr̥ṇor apa, to I. 1.51.3; to S. 9.86.23
 vadhīd ugro riṇann apaḥ, to I. 8.32.2; ṛiṇann ugro, &c., to S. 9.109.22
 parjanya vr̥ṣtimān iva, to I. 8.6.1; to S. (Indu) 9.2.9
 viṣve devā amatsata, in a hymn to I. 8.69.11; to S. 9.14.3
 brahmadviṣe tapuṣim hetim asya, to I. 3.30.7; to S. 6.52.3
 kṛṣṇā tamāṇsi tviṣyā jaghāna, to I. 10.89.2; kṛṣṇā tamāṇsi jāṅghanat, to S. 9.66.24
 yo asmān ādideṇati, in a hymn to I. 10.134.2; to S. 9.52.4
 yas te mado vareṇyaḥ, to I. 8.46.8; to S. 9.61.19
 sahasrote ṇatāmagna, to I. 8.34.7; sahasrotiḥ ṇatāmagnaḥ, to S. 9.62.14
 indram indo vr̥ṣā viṣa, in a hymn to I. 1.176.1; to S. 9.2.1
 satyam itthā vr̥ṣed asi, to I. 8.33.10; satyam vr̥ṣan vr̥ṣed asi, to S. 9.64.2
 a na indra (9.65.13, indo) mahīm iṣam, to I. 8.6.23; to S. (Indu) 9.65.13
 vayam ta indra (8.48.14, vayam somasya) viṣvaha priyāsaḥ, to I. 2.12.15; to S. 8.48.14

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viçvā dhanāni jigyuṣaḥ, to I. 8.14.6; to S. 9.65.9
vasu martāya dācuṣe, to I. 1.84.7; to S. 9.98.4
vājayanto rathā iva, of stomas in a hymn to I. 8.3.15; of soma libations 9.67.17
rayiṃ gomantam aṣvinam, to I. 8.6.9; to S. 9.62.12; 63.12; 67.6
aṣvāvād gomad yavamāt (9.69.8, yavamāt suvīryam), to I. 8.93.3; to S. 9.69.8
siṣāsanto manāmahe, to I. 8.95.3; to S. 9.61.11
aram indrasya dhāmne, in a hymn to I. 8.92.25; to S. 9.24.5
vatsam saṃciçvarīr iva, in a hymn to I. 8.69.11; to S. 9.61.14
tam id vardhantu no girah, to I. 8.13.18; 92.21; to S. 9.61.14
indram codāmi pītaye, to I. 8.68.7; somam, &c., to S. 3.42.8
Cf. also under 1.84.13^c; 175.3^c; 5.39.3^d; 8.95.9^d; 98.2^b

Indra and Maruts¹

vi vṛtram parvaço rujan, to I. 8.6.13; . . . parvaço yayuḥ, to M. 8.7.2
yad aṅga taviṣīyase, to I. 8.6.26; . . . taviṣīyavaḥ to M. 8.7.2
brahmā kas tam saparyati, to I. 8.64.7; brahmā ko vaḥ saparyati, to M. 8.7.20
sam kṣoṇī sam u sūryam, to I. 8.52(Vāl.4).10; to M. 8.7.22
sutaḥ somo diviṣṭiṣu, in a hymn to I. 8.76.9; to M. 1.86.4
toke vā goṣu tanaye yad apsu, in a hymn to I. 6.25.4; toke vā goṣu tanaye yam apsu, of the
man whom the Maruts help 6.66.8
suvedā no vasū kṛdhi of I. 7.32.25; . . . vasū karat, of çardho mārutam 6.48.15
uṇā yat parāvataḥ, in a hymn to I. 1.130.9; to M. 8.7.26
bhakṣīya te 'vaso dāivyasya, to I. 4.21.10; bhakṣīya vo 'vaso, &c., to M. 5.57.7
ārāc cid dveṣaḥ sanutar yuyotu, of I. 6.47.13 = 10.131.7; . . . dveṣo vṛṣaṇo yuyota, of
M. 7.58.6; . . . dveṣaḥ sanutar yuyota, of M. 10.77.6
iṣkartā (nomen agentis) vihrutaṃ punaḥ, of I. 8.1.25; iṣkartū (2^d plur. aorist imperative), &c.,
to M. 8.20.26
tvota it sanitā vājam arvā, to I. 6.33.2; marudbhir it, &c., to M. 7.56.23
Cf. also under 1.100.15^b; 165.13^d; 8.7.1^a.

Indra and Aṣvins

gantārā dācuṣo grham namasvinah, to Indra's Harī 8.13.10; gantārā dācuṣo grham, to A.
8.5.5; 22.3
aṣvebhiḥ prūṣitapsubhiḥ, of I. 8.13.11; of A. 8.75.5
bhujyūm vājeṣu pūrvyam, of chariot in a hymn to I. 8.46.20; of chariot in a hymn to A. 8.22.2
arvāncam tvā saptayo 'dhvaraçriyo vahantu savaned upa, to I. 1.47.8; arvāncā vām, &c., to
A. 8.4.14. Cf. under 8.22.3^c
viçvet tā te savaneṣu pravācyā, to I. 1.51.13; 8.100.6; viçvet tā vām, &c., to A. 10.39.4
duḥçaṇsam martyaṃ ripum, in a hymn to I. 8.18.14; duḥçaṇso martyo ripuḥ, to A. 2.41.8
yad antarikṣa ā gahi, to I. 8.97.5; . . . ā gatam, to A. 5.73.1
stomo vāhiṣṭho antamaḥ, to I. 6.45.30; to A. 8.5.18
ā no viçvābhir ūtibhiḥ sajoṣāḥ, to I. 7.24.4; ā no (and, vām) viçvābhir ūtibhiḥ, to A.
8.8.1, 18; 87.3
ā no yāhy upaçruti, to I. 8.34.11; . . . yātam upaçruti, to A. 8.8.5

Indra and Vāyu

tivrāḥ somāsa ā gahi, to I. 8.82.2; to V. 1.23.1
mandantu tvā mandinaḥ sutāsaḥ, to I. 2.11.11; mandantu tvā mandino vāyav indavaḥ, to
V. 1.134.2
ghṛtaṃ duhata āçiram, to I. 8.6.19; ghṛtaṃ duhrata āçiram, to V. 1.134.6
anu kṛṣṇe vasudhitī jihāte, to I. 3.31.17; anu kṛṣṇe vasudhitī, to V. 4.48.3

¹ The reason why these gods are related is stated briefly above, p. 610.

Indra and Rudra

mā no vadhīr indra mā parā dāh, to I. 1.104.8; mā no vadhī rudra, &c., to R. 7.46.4
 aśālhāya sahamānāya vedhase, to I. 2.21.2; to R. 7.46.1
 bṛhantam ṛṣvam ajaram yuvānam, to I. 3.32.7; 6.19.2; . . . ajaram suṣumnā, to R. 6.49.10
 vy asmad dveṣo yuyavad vy aṇhaḥ, to I. 6.44.16; vy asmad dveṣo vitarāṁ vy aṇhaḥ, to
 R. 2.33.2

Indra and Bṛhaspati or Brahmanaspati

sa na stuto vīravat dhātu gomāt, to I. 7.23.6; to B. 1.190.8
 asmākāṁ bodhy avitā rathānām, to I. 7.32.11; asmākam edhy avitā, &c., to B. 10.103.4
 vi dācuṣe bhajati sūnaraṁ vasu, to I. 5.34.7; yo vāghate dadāti sūnaraṁ vasu, to B. 1.40.4

Indra and Parjanya

yathāvaçaṁ tanvaṁ cakra eṣaḥ, to I. 3.48.4; to P. 7.101.3
 stuhi suṣṭutīm namasā vivāsa, in a hymn to I. 8.96.12; stuhi parjanyaṁ, &c., to P. 5.83.1

Indra and Sūrya or Savitar

susamīdṛçaṁ tvā vayam, to I. 1.82.3; to Sūrya 10.158.5
 ubhe ā paprāu rodasī mahitvā, to I. 3.54.15; 4.16.5; to Sūrya 8.25.18
 na minanti svarājyam, to I. 8.93.11; to Savitar 5.82.2
 uruḥ pṛthuh sukṛtaḥ kartṛbhir bhūt, to I. 6.19.1; kratvā kṛtaḥ sukṛtaḥ, &c., to Sūrya 7.62.1
 vibhṛajāḥ jyotiṣā svar agacho rocanāṁ divaḥ, to I. 8.98.3; to Sūrya 10.170.4

Indra and Tvaṣṭar

asmākam astu kevalaḥ, to I. 1.7.10; to T. 1.13.10

Indra and Viṣṇu

For the relation of these two gods see Hillebrandt, *Ved. Myth.* iii. 348 ff.

mṛgo na bhīmaḥ kucaro giriṣṭhāḥ, to I. 10.180.2; to V. 1.154.2
 naro yatra devayavo madanti, in a hymn to I. 7.97.1; to V. 1.154.5
 sakhe viṣṇo vitarāṁ vi kramasva 4.18.11; 8.100.12

Indra and Pūṣan

mañhiṣṭhaṁ vājasātaye, to I. 1.130.1; mañhiṣṭho vājasātaye, to I. 8.88.6; to P. 8.4.18
 vadhūyur iva yoṣaṇām, to I. 3.52.3 = 4.32.6; to P. 3.62.8

Indra and Uṣas

asme rayīm ni dhārāya vi vo made, to I. 10.24.1; asme rayīm ni dhārāya, to U. 1.30.32
 āiṣu dhā vīravat yaçaḥ to I. 4.32.12; to U. 5.79.6
 çravaḥ sūribhyo amṛtaṁ vasutvanam, to I. 8.13.12; to U. 7.81.6

Indra and Varuṇa

yaçaç cakre asāmy ā, to I. 10.22.2; to V. 1.25.15.—Cf. under 1.23.6^e
 viçvā jātāny abhy asmi mahnā, to I. 8.100.4; viçvāni sānty abhy astu mahnā, to V. 2.28.1

Indra and Vena

vasāno atkaṁ surabhiṁ dṛçe kam, to I. 6.29.3; to V. 10.123.7

Indra and Manyu

adha vṛtrāṇi jañghanāva bhūri, to I. 8.100.2; to M. 10.83.7

Indra and Sarasvatī

anāçastā iva smasi, to I. 1.29.1; apraçaçastā iva smasi, to S. 2.41.16

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Indra and Apvā

andhenāmītrās tamasā sacantām, to I. 10.89.15; to A. 10.103.12

Indra and Rodasī

samudraṁ na samcarane sanīṣyavaḥ, to I. 1.56.2; to R. 4.55.6
dhiyā syāma rathyaḥ sadāsāḥ, to I. 4.16.21 = 4.17.21, &c. (refrain); to R. 4.56.4

Indra and Viṣve Devāḥ

devān achā na dhītayāḥ, to I. 1.132.5; to V. D. 1.139.1

Indra and dissimilar dual gods

upa naḥ sutam ā gahi, to I. 1.16.4; 3.42.1; . . . ā gatam, to Mitra and Varuṇa 5.71.3
sūro dṛṣṭiḥ vṛṣaṇaḥ ca pāuṣye, to I. 10.92.7; to Indra and Varuṇa 4.41.6
yat sunvate yajamānāya cikṣam, to I. 10.27.1; . . . cikṣathaḥ, to Indra and Varuṇa 8.59(Vāl. 11).1
naras tokasya tanayasya sātāu, to I. 4.24.3; . . . sātīṣu, to Indra and Varuṇa 7.82.9
upedaṁ savanaṁ sutam, to I. 1.16.5; to Indra and Agni 1.21.4; 6.60.3
abhi stomā anūṣata, to I. 1.11.8; to Indra and Agni 6.60.7
indratvotāḥ sāsahyāma prtanyato vanuyāma vanuṣyataḥ, to I. 1.132.1; sāsahyāma prtanyato
vanuyāma vanuṣyataḥ, to Indra and Agni 8.40.7
asmabhyaṁ carṣaṇīśaham, to I. 5.35.1; . . . carṣaṇīśahā (sc. avasā) to Indra and Agni 7.94.7
patiṁ turasya rādhasaḥ, to I. 6.44.5; pati, &c., to Indra and Agni 5.86.4
rayiṁ gr̥natsu dhārāya, to I. 8.13.12; . . . didhṛtam, to Indra and Agni 5.86.6
ghṛtaṁ na pūtam adriṣvaḥ, to I. 8.12.4; . . . adriḥbhiḥ, to Indra and Agni 5.86.6
vahantu somapītaye (sc. harayaḥ), to I. 8.1.24; to Indra and Vāyu 4.46.3

Indra in miscellaneous relations

nakiṣ taṁ karmanā naçat, to I. 8.70.3; of a pious man in Dampatyor āciṣaḥ 8.31.17
dyāur na prathinā çavaḥ, to I. 1.8.5; in a Dānastuti of Praskaṇva 8.56(Vāl. 8).1
satrāsāhaṁ vareṇyam sahodām, to I. 3.34.8; satrāsāhaṁ vareṇyam, of wealth conferred by
Agni 1.79.8
svastigām aneḥasaḥ, to I. 8.69.19; svastigām aneḥasam, of a road 6.51.16
jetāram aparājitam, to I. 1.11.2; to a steed furnished by Agni 5.25.6
asmin yajñe barhiṣy ā niṣadya, to I. 3.35.6; of one that calls upon Yama and Vivasvant 10.14.5
Cf. also under 10.50.7⁴

Soma with other divinities

Soma and Agni: see Agni and Soma, p. 612

Soma and Indra: see Indra and Soma, p. 615

Soma and Brahmanaspati

vasuvit puṣṭivardhanaḥ, to S. 1.91.12; to Brahmanaspati 1.18.2. Cf. under 1.91.23⁴

Soma and Vena

ūrdhvo gandharvo adhi nāke asthāt, to S. 9.85.12; to V. 10.123.7
bhānuḥ çukreṇa çociṣā vy adyāt, to S. 9.85.12; . . . çociṣā cakānaḥ, to V. 10.123.8

Soma and Savitar

sakhāya ā ni ṣidata, to S. 9.104.1; to Savitar 1.22.8

Soma and Pūṣan

ayaṁ pūṣā rayir bhagaḥ, to S. 9.101.7; āitu pūṣā, &c., to P. 8.31.11
açvasā vājasā uta, to S. 9.2.10; açvasām vājasām uta, to P. 6.53.10

Soma and Uṣas

yena tokaṁ ca tanayaṁ ca dhāmahe, to S. 9.74.5; to U. 1.92.13
 saṁ sūryeṇa rocace (9.2.6, rocate), to S. 9.2.6; to U. 8.9.18
 aganma yatra pratiranta āyuh, to S. 8.48.11; to U. 1.113.16
 urvīm gavyūtim abhayaṁ ca nas kṛdhi, to S. 9.78.6; . . . abhayaṁ kṛdhi naḥ, to U. 7.77.4

Soma and Sarasvant

bhakṣīmahi prajāṁ iṣam, to S. 9.8.9; to Sarasvant 7.96.6

Soma and Varuṇa

vi yas tastambha rodasī, to S. 9.101.15; . . . rodasī cid urvī, to V. 7.86.1

Soma and Sadasaspati

priyam indrasya kāmiam, to S. 9.98.6; to Sadasaspati 1.18.6

Soma and Anumati

soma rājan mṛṣayā naḥ svasti 8.48.8; anumate mṛṣayā, &c. 10.59.6

Soma and Viṣve Devāḥ

vrajaṁ gomantam açvinam vivakṣase, to S. 10.25.5; vrajaṁ gomantam açvinam, to Viṣve
 Devāḥ 10.62.7

Soma and dissimilar dual gods

gavām poṣaṁ svaçvyam, to S. 9.65.17; to Agni and Soma 1.93.2
 somāḥ çukrā gavāçiraḥ, to S. 9.64.28; to Mitra and Varuṇa 1.137.1
 çārur ṛtāya pītaye, to S. 9.17.8; to Mitra and Varuṇa 1.137.2
 ā yad yoniṁ hiranyayam (sc. sīdati), to S. 9.64.20; . . . hiranyayam (sc. sadathaḥ), to Mitra
 and Varuṇa 5.67.2
 nāma ṛtīyam adhi rocane divaḥ, to S. 9.75.2; to Viṣṇu and Indra 1.155.3
 vṛṇīmahe sakhyāya, to S. 9.66.18; . . . sakhyāya priyāya, to Indra and Varuṇa 4.41.7

Soma in miscellaneous relations

aganma bibhrato manaḥ, to S. 9.67.29; to Asamāti (?) 10.60.1
 vāçrā arçanti payaseva dhenavaḥ, to S. 9.77.1; to river waters in Nadistuti 10.75.4
 upa srakveṣu bapsataḥ, of S. 8.72.11; . . . bapsato ni ṣu svapa, of a dog 7.55.2
 Cf. under 1.56.4^b; 64.6^d; 91.4^d; 4.33.2^c

Açvins with other divinities

Açvins and Agni: see Agni and Açvins, p. 613

Açvins and Indra: see Indra and Açvins, p. 616

Açvins and Uṣas

iṣaṁ pṛcantā sukrte sadānave, to A. 1.47.8; iṣaṁ vahantiḥ sukrte, &c., to U. (plur.) 1.92.3
 dadhatho ratnaṁ vidhate janāya, to A. 4.44.4; dadhāti, &c., to U. 7.75.6
 yac cid dhi vām pura ṛṣayo juhūre 'vase narā, to A. 8.8.6; ye cid dhi tvām ṛṣayaḥ pūrva ūtaye
 juhūre 'vase mahi, to U. 1.48.14
 atāriṣma tamasaṣ pāram asya, to A. 1.183.6; 184.6; 7.73.1; to U. 1.42.6
 yad adya sūra udite, to A. 8.27.21; to U. 7.66.4; . . . sūrya udyati, to A. 8.27.19
 prāmāi yachatam avṛkaṁ pṛthu chardih, to A. 8.9.1; pra ṇo yachatād avṛkaṁ, &c., to
 U. 1.48.15

Açvins and Sūrya

pari dyāvāpṛthivī yāti sadyaḥ, of A.'s car 3.58.8 ; . . . yanti sadyaḥ, of S.'s Harits 1.115.3

Açvins and Sarasvatī

ā no divo bṛhataḥ parvatād ā, to A. 5.76.4 ; to S. 5.43.11

Açvins and Ādityas

madhyamdina uditā sūryasya, to A. 5.76.3 ; to Ā. 5.69.3

Açvins and Maruts

asme vām astu sumatiḥ canīṣṭhā, to A. 7.70.5 ; asme vo, &c., to M. 7.57.4
rathe koṣe hiraṇyaye vṛṣaṇvasū, to A. 8.22.9 ; rathe koṣe hiraṇyaye, to M. 8.20.8

Açvins and dissimilar dual gods

ubhā devā diviṣṛṇā, to A. 1.22.2 ; to Indra and Vāyu 1.23.2
dācāvānsam upa gachataṁ, to A. 1.47.3 ; to Indra and Vāyu 4.46.5
ā yātān somapītaye, to A. 8.22.8 ; to Indra and Vāyu 4.47.3
juṣethām yajñam iṣṭaye, to A. 5.78.3 ; to Indra and Agni 8.38.4
mā no rīradhataṁ nide, to A. 8.8.13 ; to Indra and Agni 7.94.3
evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgnī (8.42.6, nāsatyā) somapītaye, to A. 8.42.6 ; to Indra and Agni 8.38.9
apatyasācam ṛṇyāṁ rārāthāṁ, to A. 1.117.23 ; . . . rārāthe, to Indra and Soma 6.72.5
rathāṁ hiraṇyavandhuram, hiraṇyābhīgumaçvīnā (4.46.4, vandhuram indravāyū svadhvaram),
ā hi ṣṭhātho diviṣṛṇā, to A. 8.5.28 ; to Indra and Vāyu 4.46.4
pibataṁ dācuṣo grhe, to A. 8.22.8 ; to Indra and Vāyu 4.46.1 ; to Indra and Bṛhaspati 4.49.6
gantārā dācuṣo grham, to A. 8.5.5 ; 22.3 ; to Indra's Harī 8.13.10
ghṛtāir gavyūtim ukṣatam, to A. 8.5.6 ; to Mitra and Varuṇa 3.62.16 ; . . . ukṣatam iṣābhīḥ, to
Mitra and Varuṇa 7.56.4
pātāṁ somam ṛtāvṛdhā, to A. 1.47.3, 5 ; to Mitra and Varuṇa 2.41.4
sutaḥ soma ṛtāvṛdhā, to A. 1.47.1 ; to Mitra and Varuṇa 3.62.18 ; 7.66.19
juṣethām yajñam bodhataṁ yajñasya me, to A. 8.45.4 ; to Mitra and Varuṇa 2.36.6
ud vām pṛkṣāso madhumanta irate, to A. 4.45.2 ; ud vām pṛkṣāso madhumanto astluḥ, to
Mitra and Varuṇa 7.60.4
ā no gantaṁ rīçādasā, to A. 8.8.17 ; to Mitra and Varuṇa 5.71.1
ādityāi rudrāir vasubhir sacābhuvā, to A. 8.35.1 ; to Mitra and Varuṇa 2.31.1
ā barhiḥ sīdataṁ sumat, to A. 8.87.4 ; sīdataṁ barhiḥ ā sumat, to Naktoṣāsā 1.142.7

Ādityas with other divinities

The correspondence of pādas addressed to Mitra, Mitra-Varuṇa, and the Ādityas, with pādas of other divinities is such as to make convenient here a rather different arrangement from that of the preceding and following cases ; cf. above, p. 605. I have listed first the pādas which Varuṇa alone shares with other gods. Next those which Mitra and Varuṇa share with others : they contain especially the pādas which Mitra-Varuṇa share with other dvandva-gods. Finally the pādas which the plural Ādityas, or Mitra, Varuṇa, and Aryaman, in a group, share with others. Each of these three rubrics is small ; it is therefore easy to pick out the particular contacts concerning which information is desired :

Varuṇa and other gods

bādhassa dūre nirṛtiṃ parācāḥ, to V. 1.24.9; āre bādhetām nirṛtiṃ parācāḥ, to Soma and Rudra 6.74.2

varuṇāya marudbhyaḥ 8.41.1; 9.33.3; 34.2; 61.12; 65.20

vi yas tastambha rodasī cid urvī, to V. 7.86.1; vi yas tastambha rodasī, to Soma 9.101.15

divaḥ ca gmaḥ ca rājasi, to V. 1.25.20; . . . rājathah, doubtful dual in a stanza to Indra 5.38.3

sakhāyaṃ vā sadam id bhrātaraṃ vā, to V. 5.85.7; . . . sadam iḥ jāspatiṃ vā, to Dyāvāpr-thivyaṃ, 1.185.8

(yad . . .) abhidrohaṃ manuṣyāḥ carāmasi, to V. 7.89.5; (yad . . .) abhidrohaṃ carāmasi, to Pracetas Āṅgīrasa 10.164.4

yad vā ghā satyam uta yan na vidma, to V. 5.85.8; to Viṣvāvasu 10.139.5

pitṛṇāṃ ca manmabhiḥ, in a hymn to V. 8.41.2; to Viṣve Devāḥ 10.57.3

(varuṇo) aṇvibhyāṃ uṣasā sajūḥ, to V. 1.44.14; (agnir) aṇvibhyām, &c., to Agni 5.51.8

yaçaḥ cakre asāmy ā, to V. 1.25.15; to Indra 10.22.2

viṣvāni sānty abhy astu mahnā, to V. 2.28.1; viṣvā jātāni abhy asmi mahnā, to Indra 8.100.4

Mitra and Varuṇa and other gods

viṣvasu kṣāsu joguve, to M. and V. 5.64.2; to Agni 1.127.10

uru kṣayāya cakrire sudhātu, to M. and V. 7.60.11; uru kṣayāya cakrire, to Agni 1.36.8

upa naḥ sutam ā gatam, to M. and V. 5.71.3; . . . ā gahi, to Indra 1.16.4; 3.42.1

sam u vām yajñāṃ mahayaṃ namobhiḥ, to M. and V. 7.61.6; sam u vo yajñāṃ mahayan, &c., to Viṣve Devāḥ 7.42.3

viprā (dual) navīṣṭhayā vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves (in a hymn to Indra) 1.82.2

ni ketunā janānām, to M. and V. 5.66.4; ni ketavo janānām, in a magic practice 1.191.4

dhartārā carṣaṇīnām, to M. and V. 5.67.2; to Indra and Agni 1.17.2

havyebhir mitrāvaruṇā namobhiḥ, 1.153.1; havyebhir indrāvaruṇā, &c., 4.42.9; 7.84.1

apo na nāvā duritā tarema, to M. and V. 7.65.3; to Indra and Varuṇa 6.68.8

tā vām eṣe rathānām, to M. and V. 5.66.3; to Indra and Agni 5.86.4

iṣānā pipyataṃ dhiyaḥ, to M. and V. 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2

aviṣṭam dhiyo jīṛtaṃ puramdhiḥ, to M. and V. 7.64.5 = 7.65.5; to Indra and Bṛhaspati 4.50.11; to Indra and Brahmanaspati 7.97.9

See also under Aṇvins and dissimilar dual gods on p. 620.

Ādityas and other gods

ā ṇarma parvatānām, to Ā. 8.18.16; in Dāmpatyor āṇiṣaḥ 8.31.10

avāṇsy ā vṛṇīmahe to Ā. 8.67.4; to Vāyu 8.26.21

pānti martyaṃ riṣaḥ, to Varuṇa, Mitra, Aryaman 1.41.2; 5.67.3; to Maruts 5.52.4

ariṣṭaḥ sarva edhate, to Varuṇa, Mitra, Aryaman 1.41.2; to Viṣve Devāḥ 8.27.16; ariṣṭaḥ sa marto viṣva edhate, to Ādityas 10.63.13

yūyam ṛtasya rathyaḥ, to Ā. 7.66.12; to Viṣve Devāḥ 8.83.3

apa sedhata durmatim, to Ā. 8.18.10; to Grāvāṇaḥ 10.175.2

ṇarma yachantu sapratho yad īmahe, to Ā. 8.18.3; ṇarma yachantu saprathah, to Viṣve Devāḥ 10.126.7

agnijihvā ṛtāvṛdhaḥ, to Ā. 7.66.10; to Maruts 1.44.14; divakṣāso agnijihvā ṛtāvṛdhaḥ, to Viṣve Devāḥ 10.65.7

tenā no adhi vocata, to Ā. 8.67.6; to Maruts 8.20.26

(eṣāṃ) sumnaṃ bhikṣeta martyaḥ, to Ā. 9.18.1; to Maruts 8.7.15

mā vo bhuje mānyajātam eno mā tat karma vasavo yac caryadhve, to Ā. 7.52.2; mā va eno anyakṛtaṃ bhuje mā tat karma, &c., to Viṣve Devāḥ 6.51.7

Cf. also under 1.122.11^b; 2.29.2^b

Maruts with other divinities

Maruts and Agni: see Agni and Maruts, p. 613

Maruts and Indra: see Indra and Maruts, p. 616

Maruts and Aṇvins: see Aṇvins and Maruts, p. 620

Maruts and Ādityas: see Ādityas and other gods, p. 621

Maruts and Viṣve Devāḥ

ad id svadhām isirām pary apaṇyan, to M. 1.168.9; to V. D. 10.157.5
viṣṇor eṣasya prabhṛthe havāmahe, to M. 2.34.11; . . . prabhṛthe havirbhiḥ, to V. D. 7.40.5
asmabhyam carma bahulam vi yantana, to M. 5.55.9; . . . yanta, to V. D. 6.51.5
te hi yajñesu yajñiyāsa ūmāḥ, to M. 10.77.8; to V. D. 7.39.4
pra sa kṣayam tirate vi mahir iṣo yo vo varāya dāçati, to M. 7.59.2; to V. D. 8.27.16
agnijihvā ṛtāvṛdhāḥ, to M. 1.44.14; divakṣāso agnijihvā ṛtāvṛdhāḥ to V. D. 10.65.7

Maruts and Rbhus

yuṣmākam devā avasāhani priye, to M. 7.59.2; to R. 1.110.7

Maruts and Brahmanaspati

asi satya ṛṇayāvanedyah, to the gaṇa of the M. 1.87.4; . . . ṛṇayā brahmanas pate, to B. 2.33.11
nāsyā vartā na tarutā nvasti, of the man whom the Maruts help 6.66.8; . . . tarutā mahādhanē,
to B. 1.40.8

Maruts and Vāyu

yuṅghvam harī ajirā dhuri voḥhave vahiṣṭhā dhuri voḥhave, to M. 5.56.6; vāyū rathe ajirā,
&c., to V. 1.134.3

Maruts and dissimilar dual gods

pra ṇa spārhābhīr ūtibhis tireta, to M. 7.58.3 . . . tiretam, to Indra and Varuṇa 7.84.3
uktam madaç ca çasyate, to M. 1.86.4; to Indra and Bṛhaspati 4.49.1
Cf. also under 5.55.3°

Maruts in miscellaneous relations

raṇan gāvo na yavase, to M. 5.53.16; . . . yavase vivakṣase, of pious men's delight in
soma 10.25.1
tat su no viṣve arya ā sadā grṇanti kāravah, to M. 8.94.3; to Bṛbu Takṣan (Dānastuti) 6.45.33

Uṣas with other divinities

Uṣas and Agni: see Agni and Uṣas, p. 614

Uṣas and Indra: see Indra and Uṣas, p. 617

Uṣas and Soma: see Soma and Uṣas, p. 619

Uṣas and Aṇvins: see Aṇvins and Uṣas, p. 619

Uṣas and Sūrya or Savitar

jyotir viçvasmāi bhuvanāya kṛṇvatī, to U. 1.92.4; . . . kṛṇvan, to Sūrya 4.14.2
vyūṛṇvatī dāçuṣe vāryāni, to U. 5.80.6; vyūṛṇute, &c., to Savitar 6.50.8

Uṣas and Sarasvatī

coda rādho maghonām, to U. 1.48.2; to S. 7.96.2

Uṣas and Vāc

eṣā syā navyam āyur dadhānā, to U. 7.80.2; sā pakṣyā navyam, &c., to V. 3.53.16

Uṣas in miscellaneous relations

ṛtasya panthām anv eti sādhu, to U. 1.124.3; 5.80.4; . . . anv emi sādhuṣā, of a worshipper in a stanza to the Dāivyā Hotārā 10.66.13

vy u prathate vitaram variyāḥ, to U. 1.124.5; to Barhis 10.110.4

etā u tyāḥ praty adṛṣṇan purastāt, to the Uṣases; eta u tye praty adṛṣṇan, in a magic charm 1.191.5

Viṣve Devāḥ and other divinities

Viṣve Devāḥ and Agni: see Agni and Viṣve Devāḥ, p. 614

Viṣve Devāḥ and Indra: see Indra and Viṣve Devāḥ, p. 618

Viṣve Devāḥ and Soma: see Soma and Viṣve Devāḥ, p. 619

Viṣve Devāḥ and Varuṇa

pitṛṇām ca manabhiḥ, to V. D. 10.57.3; to V. 8.41.2

Viṣve Devāḥ and Ādityas: see Ādityas and other gods, p. 621

Viṣve Devāḥ and Maruts: see Maruts and Viṣve Devāḥ, p. 622

Viṣve Devāḥ and Pitarāḥ

ta ā gāmantu ta iha ṣruvantu to V. D. 6.49.1; to P. 10.15.5

Viṣve Devāḥ and dissimilar dual gods

sam u vo yajñāṁ mahayan namobhiḥ, to V. D. 7.42.3; sam u vām yajñāṁ mahayaṁ, &c., to M. and V. 7.61.6

apṛathayan pṛthivīm mātaram vi, to V. D. 10.62.3; aprathataḥ, &c., to Indra and Soma 6.72.2.

Cf. also under. 4.37.1^b

Sūrya or Savitar or Tvaṣṭar with other divinities

Sūrya and Savitar, and Agni: see Agni, and Sūrya and Savitar, p. 613

Tvaṣṭar and Agni: see Agni and Tvaṣṭar, p. 613

Sūrya and Savitar, and Indra: see Indra, and Sūrya and Savitar, p. 617

Tvaṣṭar and Indra: see Indra and Tvaṣṭar, p. 617

Savitar and Soma: see Soma and Savitar, p. 618

Sūrya and Aṣvins: see Aṣvins and Sūrya, p. 620

Sūrya and Savitar, and Uṣas: see Uṣas, and Sūrya and Savitar, p. 622

Sūrya and Parjanya

sūrya ātmā jagataḥ tasthuṣaḥ ca, to S. 1.115.1; tasminn ātmā, &c., to P. 7.101.6

Sūrya and Savitar in miscellaneous relations

deva iva savitā satyadharmā, to Sūrya 1.139.3; in gambler's charm 10.34.8
tir ā divo vidathe patyamānaḥ, to Savitar 3.54.11; . . . patyamānaḥ, to the three water
women (Apyā Yoṣaṇāḥ) 3.56.5
Cf. also 1.35.11^d; 2.23.15^d; 8.101.11^e; 10.37.4^a

Ṛbhus with other divinities

Ṛbhus and Maruts

yuṣmākam devā avasāhani priye, to Ṛ. 1.110.7; to M. 7.59.2

Ṛbhus in miscellaneous relations

viṣṭvī camībhiḥ sukrtaḥ sukrtyayā, to Ṛ. 3.60.3; viṣṭvī grāvāṇaḥ sukrtaḥ sukrtyayā, to Grā-
vāṇaḥ 10.94.2
iha prajāṃ iha rayiṃ rarāṇaḥ, to Ṛ. 4.36.9; . . . rarāṇaḥ, to Yajamāna 10.183.1
Cf. also under 4.34.9^b

Vāyu with other divinities

Vāyu and Indra: see Indra and Vāyu, p. 616

Vāyu and Ādityas

avāṅsy ā vṛṇīmahe to V. 8.26.21; to Ā. 8.67.4

Vāyu and Maruts: see Maruts and Vāyu, p. 622

Vāyu and Sindhu

pra vāyum achā bṛhatī manīṣā to V. 6.49.4; pra sindhum achā, &c., to S. 3.33.5

Vāyu and Indra-Vāyu

sutānām pītim arhasi, to V. 1.134.6; sutānām pītim arhathaḥ, to I. and V. 5.51.6; somānām
pītim arhathaḥ, to I. and V. 4.47.2

Bṛhaspati (Brahmaṇaspati) with other divinities

Bṛhaspati and Agni: see Agni and Bṛhaspati, p. 613

Bṛhaspati and Indra: see Indra and Bṛhaspati, p. 617

Brahmaṇaspati and Soma: see Soma and Brahmaṇaspati, p. 618

Brahmaṇaspati and Maruts: see Maruts and Brahmaṇaspati, p. 622

Bṛhaspati and Rudra

brahmadviṣaḥ ṣarave hantavā u, to B. 10.182.3; brahmadviṣe ṣarave, &c., to R. in a hymn to
Vāc 10.125.6

Bṛhaspati (Brahmaṇaspati) and Sarasvatī

upabrūte dhane hite, to B. 1.40.2; to S. 6.61.5
bṛhaspate devanido ni barhaya 2.23.8; sarasvatī devanido ni barhaya 6.61.3

Bṛhaspati and Aponaptar

yajñāir vidhema namaṣā havirbhiḥ, to B. 4.50.6; to A. 2.35.12

Brahmaṇaspati, and Indra and Agni

(mā naḥ . . . araruṣo) dhūrtilḥ prapañ martyasya, to B. 1.8.3; to I. and A. 9.94.8

Rudra with other divinities

Rudra and Indra: see Indra and Rudra, p. 617

Rudra and Bṛhaspati: see Bṛhaspati and Rudra, p. 617

Parjanya with other divinities

Parjanya and Indra: see Indra and Parjanya, p. 617

Parjanya and Sūrya: see Sūrya and Parjanya, p. 623

Parjanya and Viçvakarman

yasmin viçvāni bhuvanāni tasthuḥ, to P. 7.101.4; to V. 10.82.6

Viṣṇu with other divinities

Viṣṇu and Agni: see Agni and Viṣṇu, p. 319

Viṣṇu and Indra: see Indra and Viṣṇu, p. 617

Pūṣan with other divinities

Pūṣan and Agni: see Agni and Pūṣan, p. 613

Pūṣan and Indra: see Indra and Pūṣan, p. 617

Pūṣan and Soma: see Soma and Pūṣan, p. 618

Pūṣan and Indra-Agni

aghā aryo arātayaḥ, to P. 6.48.16; to I. and A. 6.59.8

yajamānasya sunvataḥ, to P. 6.54.6; to I. and A. 6.60.15. Cf. yajamānāya sunvate

Sarasvatī (Sarasvant) with other divinities

Sarasvatī and Agni: see Agni and Sarasvatī, p. 614

Sarasvatī and Indra: see Indra and Sarasvatī, p. 617

Sarasvatī and Soma: see Soma and Sarasvant, p. 619

Sarasvatī and Aṇvins: see Aṇvins and Sarasvatī, p. 620

Sarasvatī and Uṣas: see Uṣas and Sarasvatī, p. 623

Sarasvatī (Sindhu) and Vāyu: see Vāyu and Sindhu, p. 624

Sarasvatī and Brahmanaspati: see Brahmanaspati and Sarasvatī, p. 624

Vāc with other divinities

Vāc and Uṣas: see Uṣas and Vāc, p. 623

Vāc and Viçvakarman

paro divā para enā prthivyā. to Vāc 10.125.8; to Viçvakarman 10.82.5

Vena with other divinities

Vena and Indra: see Indra and Vena, p. 617

Vena and Soma: see Soma and Vena, p. 618

Viçvakarman with other divinities

Viçvakarman and Parjanya: see Parjanya and Viçvakarman, p. 625

Viçvakarman and Vâc: see Vâc and Viçvakarman, p. 625

Manyu with other divinities

Manyu and Agni: see Agni and Manyu, p. 614

Manyu and Indra: see Indra and Manyu, p. 617

Pitarah with other divinities

Pitarah and Viçve Devāḥ: see Viçve Devāḥ and Pitarah, p. 623

Pitarah and Indra-Agni

madhye divaḥ svadhayā mādayante, to P. 10.15.14; . . . mādayethe, to I. and A. 1.108.12

Grāvāṇaḥ (Grāvāṇāu) with other divinities

Grāvāṇaḥ and Ādityas: see Ādityas and other gods, p. 621

Grāvāṇaḥ and Ṛbhus: see Ṛbhus in miscellaneous relations, p. 624

Grāvāṇāu and Uṣāsānaktā

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātaḥ, to U. 4.55.3

Āpri-divinities in miscellaneous relations

Under this rubric are united all the correspondences of āpri-pādas with pādas outside the sphere of the āpra. The technical character of these ritual lines is in general very evident, and is properly illustrated by the repeated āpri-pādas collected on p. 608. It is interesting to observe that the ideas of the āpra are, nevertheless, not shut off from the main body of mythic poetry, and that they are, occasionally, evidently of secondary origin. Thus the pāda, vy u prathate vitaraṁ varyaḥ, below, belongs primarily to Uṣas, 1.124.5; secondarily to Barhis, 10.110.4; the pāda, ṛtasya panthām anv, &c., with equal certainty originated with Uṣas in 1.124.3; 5.80.4, rather than with the Two Divine Hotars in 10.66.13. Perhaps also the pāda çuciḥ pāvako adbhutaḥ, addressed to Narāçaṇsa in 1.142.3, originated in the sphere of Agni or Soma Pavamāna. In the main, however, contacts with outside pādas concern statements of the most general sort. It would seem that the āpra contain ancient technical (ritualistic) conceptions very much blended with the ideas of a later time, and dressed out in the language of the poets of a later time:

ṛtasya pathā namasā miyedhaḥ, to Narāṇsa 10.70.2; ... namasā haviṣmatā, to Agni 1.128.2; ... namasā vivāset, to Waters 10.31.2
 çuciḥ pāvako adbhutaḥ, to Narāṇsa 1.142.3; to Pavamāna Soma 9.24.6; çuciḥ pāvaka ucyate, to Pavamāna Soma 9.24.7; çuciḥ pāvaka ucyate so adbhutaḥ, to one who praises Indra 8.13.19
 nābhā prthivā adhi sānuṣu triṣu, to Dāivya Hotārā 2.3.7; nābhā prthivā adhi, to Agni 3.29.4
 imam no yajñam ā gatam, to Dāivya Hotārā 5.5.7; ... gaman, to Tisro Devīḥ 9.5.8
 sidhram adya diviṣṛṇam, to Dāivya Hotārā 1.142.8; to Heaven and Earth 2.41.20; ... diviṣṛṇam, to Agni 5.13.2
 ṛtasya panthām anv emi sādhuḥ, in a stanza to Dāivya Hotārā; ... anv eti sādhu, to Uṣas 1.124.3; 5.80.4
 vy u prathate vitaram variyaḥ, to Barhis 10.110.4; to Uṣas 1.124.5
 strīṇā barhir ānuṣak, to Barhis 1.13.5; strīṇānti, &c., to Agni 8.45.1; tistire, &c., to Indra 3.41.2
 yāhvī ṛtasya mātārā, to Naktoṣāsā 1.142.7; 5.5.6, and perhaps also 9.102.7; to Heaven and Earth 10.59.8; yāhvī ṛtasya mātaraḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahañi nipātaḥ, to Uṣāsānaktā 4.55.3; ... ahañi sacābhuvā, to the Grāvāṇāu 10.76.1
 idam no barhir āsade, to Uṣāsānaktā 1.13.7; to Indra 8.65.6; to Agni 10.188.1
 sidatam barhir ā sumat, to Naktoṣāsā 1.142.7; ā barhiḥ sidatam sumat, to Aṅvins 8.87.4

Dānastuti in miscellaneous relations

It will be observed that the language of the dānastuti occasionally draws upon that of the mythic descriptions of the gods or upon that of prayers to the gods. Antecedently it is likely that the language of the dānastuti is secondary in all such cases. The case of dyāur na prathinā çavaḥ, the first of the following three, is particularly clear; see under 1.8.5. I have assumed that the dānastuti is secondary in all three cases; see the body of the work under the respective pādas.

dyāur na prathinā çavaḥ, in a dānastuti of Praskaṇva 8.56(Vāl.8).1; to Indra 1.8.5
 imam naro marutaḥ saçcatānu, in a dānastuti 7.18.25; ... saçcatā vṛdham, to Maruts 3.16.2
 tat su no viçve aṛya ā sadā grṇānti kāravaḥ, in a dānastuti of Bṛbu Takṣan 6.45.33; to Maruts 8.94.3

Minor divinities and personifications in relation with major gods

In the mass of correspondences given above there appear from time to time less important divine personifications which are so sporadic, or faint, or momentary that it did not seem worth while to furnish them with a rubric of their own. At times they shade off to a mere sacrificial object or some inanimate object which is supposed to contain some power or virtue. For instance, the group 'Agni in miscellaneous relations' (p. 614) contains a repeated pāda which involves Agni and Juhū (Ghṛtaci). Now Juhū is not rubricated by itself in the preceding lists. And so on, through the rest of the gods from that point on to the present rubric, there are items of personification of the most variegated character; the more characteristic of these are conveniently brought

together under the present rubric. These may be supplemented, according to the judgement of the reader, from the Third Class (Repetitions relating to more than two divinities), which follows a little below, p. 631 :

soma rājan mṛṣayā naḥ svasti, to Soma 8.48.8 ; anumate mṛṣayā, &c., to Anumati 10.59.6
 devā devānām api yanti pāthaḥ, to Yūpāḥ 3.8.9 ; devīr, &c., to Āpāḥ 7.47.3
 tat parvatas tat savitā cano dhāt, to Parvata 6.49.14 ; tad aryamā tat, &c., to Aryamān 1.107.3
 rājan soma prati havṛā grbhāya, to Soma 1.91.4 ; deva ratha prati, &c., to a divine car 6.47.28
 (yad . . .) abhidrohaṁ carāmasi, to Pracetas Āṅgīrasa 10.164.4 ; (yad . . .) abhidrohaṁ
 manuṣyāḥ carāmasi, to Varuṇa 7.89.5
 pra sindhum achā bṛhati manīṣā, to Sindhu 3.33.5 ; pra vāyum achā, &c., to Vāyu 6.49.4
 yaṁ viprāsa īlate adhvaṛeṣu, to Apām Napāt 10.30.4 ; yaṁ vāghato vṛpate adhvaṛeṣu, to
 Agni 1.58.7
 yadā te marto anu bhogam ānaṭ, in Aṣvastuti 1.163.7 ; of Agni 10.7.2
 pari tmanā viṣurūpā jigāti, of Ghṛtāci (sc. Juhū) 7.88.1 ; . . . viṣurūpo jigāsi, of Agni 5.15.4
 trir ā divo vidathe patyamānāḥ, to Sūrya 3.54.11 ; . . . patyamānāḥ, to the Apṛā Yoṣaṇāḥ 3.56.5
 aganma bibhrato manāḥ, to Asamāti (?) 10.60.1 ; to Soma 9.67.29
 varco dhā yajūnavāhase, to Yūpa 3.8.3 ; to Agni 3.24.1
 sa no mṛlātīdṛṣe, to Kṣetrapati 4.57.1 ; tā no mṛlāta īdṛṣe, to Indra and Varuṇa 1.17.1 ; to
 Indra and Agni 6.60.5
 juhota pra ca tiṣṭhata, to Yama 10.14.14 ; to Agni Draviṇodāḥ 1.15.9
 vigvā adhi ṣriyo 'dhita, to Rātri 10.127.1 ; . . . ṣriyo dadhe, to Agni 2.4.5 ; . . . ṣriyo dhiṣe
 vivakṣase, to Agni 10.21.3
 jetāram aparājitam, of a steed furnished by Agni 5.25.6 ; of Indra 1.11.2
 andhenāmītrās tamasā sacantām, to Apvā 10.103.12 ; to Indra 10.89.15
 samudraṁ na samcarane sanīṣyavaḥ, to Rodasī 4.55.6 ; to Indra 1.56.2
 dhiyā syāma rathyaḥ sadūsāḥ, to Rodasī 4.56.4 ; to Indra 4.16.21 = 4.17.21, &c. (refrain)
 vigvā rūpāny āviṇ, to Vāstospati 7.55.1 ; to Indra 8.15.13 ; to Soma 9.25.4
 bhakṣimahi prajāṁ iṣam, to Sarasvant 7.96.6 ; to Soma 9.8.9
 priyam indrasya kāmyam, to Sadasaspati 1.18.6 ; to Soma 9.98.6
 yad vā ghā satyam uta yan na vidma, to Viṣvāvasu 10.139.5 ; to Varuṇa 5.85.8
 yajñāir vidhema namaṣā havirbhiḥ, to Aponaptar 2.35.12 ; to Bṛhaspati 4.50.6
 achidrā ṣarma jaritaḥ purūṇi, to Agni 3.15.5 ; achidrā ṣarma dadhire purūṇi, to rivers in
 a hymn to Brahmanaspati 2.25.5
 supratūrtim anehasam, to Agni 3.9.1 ; to Ilā in a hymn to Brahmanaspati 1.40.4
 sumṛlikāḥ svavān yātv arvān to Agni 1.35.10 ; to Aṣvins' chariot 1.118.1
 pareṣu yā guhyeṣu vratesu, of seats of the gods 3.54.5 ; of the three Nirṛtis 10.114.2
 sahasrasāve pra tiranta āyuh, of Āṅgīras 3.53.7 ; of frogs 7.103.10
 duduhre vajrine madhu, of Pṛṇis in a Marut hymn 8.7.10 ; of gāvaḥ in a hymn to
 Indra 8.69.6
 ā dadhikrāḥ ṣavasā pañca kṛṣṭiḥ, &c., to Dadhikrā 4.38.10 ; sadyaḥ cid yaḥ ṣavasā pañca
 kṛṣṭiḥ, &c., to Tārṣya 10.178.3
 Cf. also under 1.190.2^b ; 4.58.3^d ; 5.11.5^d

Dual gods in relation to other dual gods and also to plural gods

In this last rubric of the second general class are gathered all the correspondences of dual gods, both similar and dissimilar, with other dual gods and with plural gods. The correspondences of dual gods with single gods are not repeated here a second time, because they may be easily collected from the preceding lists (pp. 611 ff.). In order to show the habits of the poets in this matter with

approximate completeness, I have added all correspondences of this sort that are contained in the Third Class (p. 632 ff.). The present list shows very pointedly that phrases about the dual gods tend to repetition in a superior degree. As might be expected, the themes of the repetitions are of the most general, almost vacuous sort, just such as are universally applicable, and no others. There is in this list perhaps not a single pāda which could not be fitted to any Vedic god, and there is not a single pāda which marks the character of a devatādvandva so that it could be properly placed, unless the names of the gods are actually mentioned therein. This corresponds precisely to the intrinsic quality of the repetitions concerning one and the same pair of dual gods, as stated above, pp. 609 ff. The following two examples illustrate this indifference in a quite ideal fashion :

8.38.9 : 8.42.6

evā vām ahva ūtaye yathāhuvanta medhirāḥ,
indrāgnī (8.42.6, nāsatyā) somapītaye

4.46.4 : 8.5.28

ratham hiraṇyavandhuram indravāyū svadhvaram (8.5.28, °vandhuram hiraṇyābhīṣum
aṣvīnā),
ā hi śthātho divispṛcam

Aṣvins : see p. 620

Indra-Agni

gr̥nutaṁ jaritur havam, to I. and A. 7.94.2 ; to Aṣvins 8.85.4
stomebhīr havanaḥrutā, to I. and A. 6.59.10 ; to Aṣvins 8.8.7
juṣethām yajñam iṣṭaye, to I. and A. 8.38.4 ; to Aṣvins 5.78.3 ; juṣetām, &c., to Mitra and
Varuṇa 5.72.3
mā no rīradhataṁ nide, to I. and A. 7.94.3 ; to Aṣvins 8.8.13
evā vām ahva ūtaye yathāhuvanta medhirāḥ, indrāgnī (8.42.6, nāsatyā) somapītaye, to I. and
A. 8.38.9 ; to Aṣvins 8.42.6
asya somasya pītaye, to I. and A. 6.59.10 ; to Aṣvins 1.32.1 ; to Indra and Vāyu 1.23.2 ; to
Indra and Brhaspati 4.49.5 ; to Mitra and Varuṇa 5.71.3
yā vām santi puruspr̥ho niyuto dāḥṣe narā, to I. and A. 6.60.8 ; to Indra and Vāyu 4.47.4
dhartārā carṣaṇīnām, to I. and A. 1.17.2 ; to Mitra and Varuṇa 5.67.2
tā vām eṣe rathānām, to I. and A. 5.86.4 ; to Mitra and Varuṇa 5.66.3
iḥānā pipyataṁ dhiyaḥ, to I. and A. 7.94.2 ; to Indra and Soma 9.19.2 ; to Mitra and Varuṇa
5.71.2
somapā somapītaye to I. and A. 1.21.3 ; to Indra and Brhaspati 4.49.3
vr̥ṣṇaḥ somasya vr̥ṣaṇā vr̥ṣethām, to I. and A. 1.108.3 ; to Indra and Varuṇa 6.68.11
tā no mṛlāta idr̥ṣe, to I. and A. 6.60.5 ; to Indra and Varuṇa 1.17.1
Cf. under 1.21.5^b ; 93.4^a

Indra-Vāyu

ubhā devā divispṛcā, to I. and V. 1.23.2 ; to Aṣvins 1.22.2
dāḥvāṁsam upa gachatam, to I. and V. 4.46.5 ; to Aṣvins 1.47.3
ā yātām somapītaye, to I. and V. 4.47.3 ; to Aṣvins 8.22.8
pibataṁ dāḥṣo gr̥he, to I. and V. 4.46.1 ; to Aṣvins 8.22.8 ; to Indra and Brhaspati 4.49.6
asya somasya pītaye : see under prec. group
yā vām santi puruspr̥ho niyuto dāḥṣe narā, to I. and V. 4.47.4 ; to Indra and Agni 6.60.8
gr̥ham indraḥ ca gachatam, to I. and V. 1.135.7 ; to Indra and Brhaspati 4.49.3 ; gr̥ham indraḥ
ca ganvahi, to poet and Indra 8.64.7

Indra-Varuṇa

havyebhir indrāvaruṇā namobhiḥ, to I. and V. 4.42.9 ; 7.84.1 ; havyebhir mitrāvaruṇā namobhiḥ, to Mitra and Varuṇa 1.153.1
 apo na nāvā duritā tarema, to I. and V. 6.68.8 ; to Mitra and Varuṇa 7.56.3
 tā no mṛlāta idr̥ṇe, to I. and V. 1.17.1 ; to Indra and Agni 6.60.5
 rayīm dhattam vasumantaṁ purukṣum, to I. and V. 7.84.4 ; rayīm dhattho, &c., to I. and V. 6.68.6 ; rayīm dhattam çatagvinam, to Indra and Br̥haspati 4.49.4 ; rayīm dhattam vasumantaṁ çatagvinam, to Dyāvapṛthivī 1.159.5 ; rayīm dhattha vasumantaṁ purukṣum, to R̥bhus 4.34.10
 viṣe janāya mahi ṣarma yachatam, to I. and V. 7.82.1 ; to Agni and Soma 1.93.8
 vṛṣṇaḥ somasya vṛṣṇā vṛṣethām, to I. and V. 6.68.11 ; to Indra and Agni 1.108.3
 pra ṇa spārhābhir ūtibhis tiretam, to I. and V. 7.84.3 ; . . . tireta, to Maruts 7.58.3
 āsadyāsmiṁ barhiṣi mādayethām, to I. and V. 6.68.11 ; . . . mādayadhvam, to Viṣve Devāḥ 6.12.13

Indra-Br̥haspati or Indra-Brahmaṇaspati

pibatam dācuṣo gr̥he, to I. and Br̥haspati 4.49.6 ; to Aṇvins 8.22.8 ; to Indra and Vāyu 4.46.1
 asya somasya pitaye : see under Indra-Agni, p. 629
 aviṣtam dhiyo jigṛtam puramdhiḥ, to I. and Br̥haspati 4.50.11 ; to I. and Brahmaṇaspati 7.97.9 ; to Mitra and Varuṇa 7.64.5 = 7.65.5
 rayīm dhattam, &c. : see prec. group
 somapā somapitaye, to I. and Br̥haspati 4.49.3 ; to Indra and Agni 1.21.3
 gr̥ham indraḥ ca gachatam : see under Indra-Vāyu, p. 629
 uktham madaḥ ca ṣasyate, to I. and Br̥haspati 4.49.1 ; to Maruts 1.86.4

Indra-Soma

apatyasācam gr̥tyam rarāthe, to I. and S. 6.72.5 ; . . . rarāthām, to Aṇvins 1.117.23
 iṣānā pipyatam dhiyaḥ, to I. and S. 9.19.2 ; to Indra and Agni 7.94.2 ; to Mitra and Varuṇa 5.71.2
 aprathataṁ pṛthivīm mātaram vi, to I. and S. 6.72.2 ; aprathayan, &c., to Viṣve Devāḥ 10.62.3
 Cf. also under 7.104.7^b

Indra-Viṣṇu

urum yajñāya cakrathur u lokam, to I. and V. 7.99.4 ; to Agni and Soma 1.93.6

Indra-Pūṣan

huvema vājasātaye, to I. and P. 6.57.1 ; huveya, &c., to Aṇvins 8.9.13

Indra's Hari

gantārā dācuṣo gr̥ham, to Indra's Hari 8.13.10 ; to Aṇvins 8.5.5 ; 22.3

Agni-Soma

urum yajñāya cakrathur u lokam, to A. and S. 1.93.6 ; to Indra and Viṣṇu 7.99.4
 viṣe janāya mahi ṣarma yachatam, to A. and S. 1.93.8 ; to Indra and Varuṇa 7.82.1

Agni-Parjanya

agniparjanyaṁ avatam dhiyam me 6.52.16 ; somāpūṣaṇāv avatam, &c. 2.40.5

Soma-Pūṣan

See preceding item

Mitra-Varuṇa

pātam somam ṛtāvṛdhā, to M. and V. 2.41.4 ; to Aṇvins 1.47.3, 5
 gr̥ṇānā jamadagninā, to M. and V. 3.62.18 ; to Aṇvins 8.101.8
 sutaḥ soma ṛtāvṛdhā, to M. and V. 3.62.18 ; 7.66.19 ; to Aṇvins 1.47.1
 ud vām pṛkṣāso madhumanto asthuḥ, to M. and V. 7.60.4 ; . . . madhumanta irate, to Aṇvins 4.45.2.—Cf. also under 7.65.4^c

juṣethām yajñam bodhatam yajñasya me, to M. and V. 2.36.6; to Aṣvins 8.45.4
 ā no gantam riṣādasā, to M. and V. 5.71.1; to Aṣvins 8.8.17
 ādityāi rudrāir vasubhir sacābhuvā, to M. and V. 2.31.1; to Aṣvins 8.35.1
 sākam sūryasya raṣmibhiḥ, to M. and V. 1.137.2; 8.101.2; to Aṣvins 1.47.7
 asya somasya pītaye : see under Indra-Agni, p. 629
 dhartārā carṣaṇinām, to M. and V. 5.67.2; to Indra and Agni 1.17.2
 tā vām eṣe rathānām, to M. and V. 5.66.3; to Indra and Agni 5.86.4
 iṣānā pipyataṁ dhiyaḥ : see under Indra-Agni, p. 629
 havebhir mitrāvaruṇā namobhiḥ, to M. and V. 1.153.1; havebhir indrāvaruṇā namobhiḥ,
 to Indra and Varuṇa 4.42.9; 7.84.1
 apo na nāvā duritā tarema, to M. and V. 7.56.3; to Indra and Varuṇa 6.68.8
 aṣṭam dhiyo jigṛtaṁ purandhiḥ : see under Indra-Bṛhaspati, p. 630
 sam u vām yajñam mahayam namobhiḥ, to M. and V. 7.61.6; sam u vo yajñam mahayan, &c.,
 to Viṣve Devāḥ 7.42.3
 viprā (dual) naviṣṭhayā vipā, to M. and V. 8.25.24; viprā (plural), &c., of the poets themselves
 (in a hymn to Indra) 1.82.2
 juṣethām yajñam iṣṭaye, to M. and V. 5.72.3; juṣethām, &c., to Aṣvins 5.78.3; to Indra and
 Agni 8.38.4

Uṣāsā-Naktā

sīdataṁ barhiḥ ā sumat, to U. 1.142.7; ā barhiḥ sīdataṁ sumat, to Aṣvins 8.87.4
 yāhvī ṛtasya mātārā, to U. 1.142.7; 5.5.6, and perhaps also 9.102.7; to Dyāvapṛthivī 10.59.8;
 yāhvī ṛtasya mātārāḥ, to female prayers, personified as cows 9.33.5
 ubhe yathā no ahanī nipātaḥ, to U. 4.55.3; . . . ahanī sacābhuvā, to Grāvāṇāu 10.76.1
 Cf. under 1.144.4^b

Dyāvā-Pṛthivī

sidhram adya divispr̥cam, to D. 2.41.20; to Dāivyā Hotārā 1.142.8
 yāhvī ṛtasya mātārā : see under prec. rubric
 rayim dhattam, &c. : see under Indra-Varuṇa, p. 630

Dāivyā Hotārā

sidhram adya divispr̥cam, to D. H. 1.142.8; to Dyāvapṛthivī 2.41.20
 imam no yajñam ā gatam, to D. H. 5.5.7; . . . gaman, to Tisro Devīḥ 9.5.8

Grāvāṇāu

ubhe yathā no ahanī sacābhuvā, to G. 10.76.1; . . . ahanī nipātaḥ, to Uṣāsānaktā 4.55.3

CLASS C: REPETITIONS RELATING TO MORE THAN TWO DIVINITIES

General statement.—From the nature of the case a passage which applies to three or more gods, or fits into three or more different situations or connexions, tends to become a formula. The formulaic character of much that appears here is evident on the surface; some passages, such as, e.g., *suvirasya patayaḥ syāma*, or, *suvirāso vidatham ā vadema*, border on refrain. The latter differs from *bṛhad vadema vidathe suvirāḥ* (2.1.16 ff.), a true refrain, in that it occurs much less often, and not in a continuous chain of hymns in a given book, ascribed to the same author. I have included in this list all repetitions

that are concerned with three or more divinities, or three or more different situations, prayers, figures of speech, and so on. These passages mark high water in the poets' imitativeness and reciprocal dependence. For obvious reasons, namely compactness and dislike of repetition, these passages have not been listed in the second general class which deals with the repetitions that concern no more than two gods; see pp. 610 ff. The present class, therefore, is in more than one aspect a supplement to the second class. E.g. in considering the repetitions which concern Agni and Indra alone, the reader should turn to the present class. He will then observe that its first item, *ā sūryam rohayad* (*rohayo*) *divi* describes Agni, Indra, and Soma. It is to be noted, too, that in some cases the present class shows contact between two divinities which does not reappear in the second class; e.g., *viçvasya sthātur jagato janitrīḥ* (*jagataḥ ca gopāḥ*, and *jagataḥ ca mantavaḥ*) which applies to the Waters, to Sūrya, and Viçve Devāḥ. All this may be readily supplied under the rubrics of the second class which are concerned:

List of correspondences

- ā sūryam rohayad* (and *rohayo*) *divi*, to Indra 1.7.3; 8.89.7; . . . *rohayo divi*, to Soma 9.107.7; to Agni 10.156.4
- viçvam ā bhāsi rocanam*, to Uṣas 1.49.4; to Sūrya 1.50.4; . . . *bhāsi rocanam*, to Indra 3.44.4
- divaḥ cid rocanād adhi*, to Uṣas 1.49.1; to Maruts 5.56.1; to Aṇvins 8.8.7
- viçvasya sthātur jagato janitrīḥ*, to Waters 6.50.7; . . . *jagataḥ ca gopāḥ*, to Sūrya 7.60.2; . . . *jagataḥ ca mantavaḥ*, to Viçve Devāḥ 10.63.8
- çuciḥ pāvako adbhutaḥ*, to Narācaṇsa 1.142.3; to Soma 9.24.6; *çuciḥ pāvaka ucyate*, to Soma 9.24.7; *çuciḥ pāvaka ucyate so adbhutaḥ*, of Indra's worshipper 8.13.19
- arvadbhir vājam bharate dhanā nṛbhiḥ*, to Maruts 1.64.13; *sa putrāir vājam*, &c., to Brahmanaspati 2.26.3; *maksū sa vājam*, &c., to Indra 10.147.4
- agnijihvā ṛtāvṛdhaḥ*, to Maruts 1.44.14; to Ādityas 7.66.10; *divakṣāso agnijihvā ṛtāvṛdhaḥ*, to Viçve Devāḥ 10.65.7
- sidhram adya divisṛçam*, to Divine Hotars 1.142.8; to Heaven and Earth 2.41.20; . . . *divisṛçam*, to Agni 5.13.2
- devi devebhir yajate yajatrāiḥ*, to Heaven and Earth 4.18.2; . . . *yajatā yajatrāiḥ*, to Uṣas 7.75.5; *devā deveṣu yajatā yajatra*; to Samiti in a hymn to Agni 10.11.8
- sākam sūryasya raçmibhiḥ*, to Aṇvins 1.47.7; to Mitra and Varuṇa 1.137.2; 8.101.2; to Uṣas 5.79.8
- ṛtasya pathā namasā havismatā*, to Agni 1.128.2; . . . *namasā miyedhaḥ*, to Narācaṇsa 10.70.2; . . . *namasā vivāset*, to Viçve Devāḥ 10.31.2
- antarikṣeṇa patatām*, of birds 1.25.7; . . . *patataḥ*, of Maruts 8.7.35; . . . *patati*, of Muni 10.136.4
- jāyeva patya uçatī suvāsāḥ*, to Uṣas 1.124.7; to Vāc 10.71.4; to Agni 4.3.2; 10.91.13
- guhā hitam guhyam gūlham apsu*, of Vṛtra 2.11.5; of Soma (?) 10.148.2; of Madhu 3.39.6
- yaḥ pañca carṣaṇir abhi*, to Agni 7.15.2; to Pavamāna Soma 9.101.9; *yā*, &c., to Indrāgnī 5.86.2
- na tam aṇho na duritam kutaḥ cana*, to Brahmanaspati 2.23.5; *na tam aṇho devakṛtam kutaḥ cana*, to Agni 8.19.6; *na tam aṇho na duritam*, to Viçve Devāḥ 10.126.1
- viçvā rūpāny āviçan*, to Vāstospati 7.55.1; to Indra 8.15.13; to Soma 9.25.4
- uta tyad āçvaçvyam*, to Agni 5.6.10; to Indra 8.6.24; *Dampatyor āçīṣaḥ* 8.31.18
- iṣṇā pipṛyātāṃ dhiyaḥ*, to Mitra and Varuṇa 5.71.2; to Indra and Agni 7.94.2; to Indra and Soma 9.19.2
- juṣetām yaṇnam iṣṭaye*, to Mitra and Varuṇa 5.72.3; *juṣetham*, &c., to Aṇvins 5.78.3; to Indra and Agni 8.38.4

- aviṣṭam̐ dhiyo jigṛtaṁ puram̐dhiḥ, to Mitra and Varuṇa 7.64.5 = 7.65.5; to Indra and Br̥haspati 4.50.11; to Indra and Brahmanaspati 7.97.9
- iṣānam̐ vāryāṇam̐, to Indra 1.5.2; to Savitar 1.24.3; iṣe yo vāryāṇam̐, to Agni 8.71.13; iṣānā vāryāṇam̐, to the Waters 10.9.5
- iṣānam̐ rāya Imahe, to Pūṣan 6.54.8; to Vāyu 8.26.22; to Indra 8.53(Vāl. 5).1
- uta no gomatiṛ iṣaḥ, to Uṣas 5.79.8; to Aṣvins 8.5.9; to Soma 9.62.24
- viçvā vāmāni dhimahi, to Savitar 5.82.6; to Aṣvins 8.22.18; to Agni 8.103.5
- viçvam̐ puṣanti vāryam̐, of Indra's worshippers 1.81.9; of plural Agnis 5.6.6; viçvam̐ puṣyasi vāryam̐, of Indra 10.133.2
- sa dhatte akṣiti ṣṛavaḥ, of Agni 8.103.5; of Brahmanaspati 1.40.4; dadhāno akṣiti ṣṛavaḥ, of Soma 9.66.7
- dhukṣanta pipyuṣim̐ iṣam̐, of Maruts 8.7.3; dhukṣasva, &c., of Indra 8.54(Vāl. 6).7; of Soma 9.61.15; dhukṣasva pipyuṣim̐ iṣam̐ avā ca naḥ, of Indra 8.13.25
- stomebhīr havanaçrūtā, to Indra and Agni 6.59.10; to Aṣvins 8.8.7; . . . °çrutam̐, to Indra 8.12.23
- gr̥ṇānā jamadagninā, to Mitra and Varuṇa 3.62.18; to Aṣvins 8.101.8; . . . jamadagnivat, to Sarasvatī 7.96.3; gr̥ṇāno jamadagninā, to Soma 9.62.24; 65.25
- sa na stavāna ā bhara, to Agni 1.12.11; to Indra 8.24.3; sa naḥ punāna ā bhara, to Soma 9.40.5; 61.6. All have rayim̐ for object
- āsadyāsmin̐ barhiṣi mādayadhvam̐, to Viçve Devāḥ 6.12.13; . . . mādayethām̐, to Indra and Varuṇa 6.68.11; . . . mādayasva, to Sarasvatī 10.17.8
- idaṁ no barhir āsade, to Night and Morn 1.13.7; to Indra 8.65.6; to Agni 10.188.1
- janāya vṛktabarhiṣe, to Mitra 3.59.9; janāso vṛktabarhiṣaḥ, to Indra 5.35.6; 8.6.37; to Agni 5.23.3; to Aṣvins 8.5.17
- tā no mṛlāta idṛçe, to Indra and Varuṇa 1.17.1; to Indra and Agni 6.60.5; sa no mṛlātidṛçe, to Kṣetrapati 4.57.1
- çṛputam̐ jaritur havam̐, to Indra and Agni 7.94.2; to Aṣvins 8.85.4; çṛnudhī, &c., to Indra 8.13.7
- piḇatam̐ dāçuṣo gr̥he, to Indra and Vāyu 4.46.6; to Indra and Br̥haspati 4.49.6; to Aṣvins 8.22.8
- asya somasya pītaye, to Aṣvins 1.22.1; to Indra and Vāyu 1.23.2; to Indra and Br̥haspati 4.49.5; to Mitra and Varuṇa 5.71.3; to Indra and Agni 6.59.10; to Indra 8.76.6; refrain 8.94.10-12
- yajamānāya sunvate, to Agni 5.26.5; to Indra 8.14.3; 17.10; to the press-stones 10.175.4 Cf. yajamānasya sunvataḥ 6.54.6; 60.15
- prayasvanto havāmahe, to Agni 5.21.3; to Indra and Agni 6.94.6; to Indra 8.65.6
- havante vṛjasātaye, to Indra 5.35.6; 8.6.37; 34.4; huvema, &c., to Pūṣan and Indra 6.57.1; huveya, &c., to Aṣvins 8.9.13
- sāsahyāma pṛtanyataḥ, to Indra 1.8.4; to Indra and Agni 8.40.7; to Soma 9.61.29
- mā no duḥçaṁsa iṣata, to Indra 1.23.9; to Indra and Agni 7.94.7; . . . iṣatā vivakṣase, to Soma 10.25.7
- viçvam̐ āyur vy̐ açnavat, of worshipper 1.93.3; . . . açnutaḥ, of Dampatī 8.31.8; . . . açnutām̐ of bride and groom in Sūryā hymn 10.85.42
- rāyas poṣam̐ yajamānāya dhattam̐, to Indra and Varuṇa 8.59(Vāl. 11).7; . . . dhehi, to Sarasvatī 10.17.9; . . . dhārāya, to Agni 10.122.8
- rayim̐ dhattam̐ (4.34.10, dhattha; 6.68.6, dhattho) vasumantaṁ purukṣum̐, to Indra and Varuṇa 7.84.4; to R̥bhus 4.34.10; to Indra and Varuṇa 6.68.6; rayim̐ dhattam̐ (1.159.5, dhattam̐ vasumantaṁ) çatagvinam̐, to Indra and Br̥haspati 4.49.4; to Heaven and Earth 1.159.5
- vayam̐ syāma patayo rayinām̐, to Br̥haspati 4.50.6; to Maruts 5.55.10; to Indra and Agni 8.40.12; to Soma 8.48.13; to Ka 10.121.10
- suvir̥asya patayah̐ syāma, to Uṣas 4.51.10; to Indra 6.47.12 = 10.131.6; to Soma 9.89.7; 95.5
- suvir̥āso vidatham̐ ā vadema, to Aṣvins 1.117.25; to Indra 2.12.15; to Soma 8.48.14
- āpo na pravatā yatih̐, of the Kāṇvas' song 8.6.34; of Indra's liberalities 8.13.8; of gāvah̐ (milk) 9.24.2

CHAPTER V: RELATIVE CHRONOLOGY OF BOOKS (MAṆḌALAS) AND MINOR COLLECTIONS

Untrustworthiness of Anukramaṇi-statements shown by the repetitions.—I have endeavoured to show in the earlier parts of this work that RV. repetitions are often due to more or less conscious imitation. Such imitations, moreover, frequently are so clearly inferior in structure and style as to furnish fairly good criteria for the relative age of the passages concerned.

The statements of the Sarvānukramaṇi, ascribed to Katyāyana, and its commentary, the Vedārthadīpikā of Śaṅkara,¹ betray the dubiousness of their authority in no particular more than in relation to the repetitions. As is generally known their account of the authors of the hymns is based in part upon a slender stock of true tradition as to the chief families of Vedic poets. But their more precise statements shrink for the most part into puerile inventions. Especially, the Anukramaṇi finds it in its heart to assign, with unruffled insouciance, one and the same verse to two or more authors, or to ascribe it to two or more divinities, according as it occurs in one book or another, in one connexion or another. The āpri stanzas, 3.4.8-11 = 7.2.8-11 are ascribed in the third book to Viṣvāmitra Gāthina; in the seventh book, to Vasiṣṭha Maitravaruṇi. And thus many more times, as may be seen in the main body of this work, where each verse is furnished with the data of the Anukramaṇi.

Critical value of author-names mentioned in the verses themselves.—In these circumstances the quasi-historical statements of the Anukramaṇi do not help to determine the relative values or dates of repetitions. On the other hand, the names of authors mentioned in repeated passages do at times throw light on their relative dates. The distich 6.25.9^{cd} mentions the name Bhara-dvājāḥ; this word is changed, secondarily, to Viṣvāmitrāḥ in the solitary Viṣvāmitra hymn of the tenth book, 10.89.17; see under 1.4.3. Stanza 1.147.3, belonging to the Dirghatamas group, mentions the metronymic Māmateya which occurs otherwise also only in the Dirghatamas hymns. The same stanza is repeated, secondarily no doubt, in the Vāmadeva book, 4.4.13; see under 1.147.3. The direct mention of Vasiṣṭha in 10.65.15 = 10.66.15, together with the

¹ Edited by A. A. Macdonell, Oxford, 1886. Cf. Ludwig, *Der Rig-Veda*, iii. 41, 100 ff.; Oldenberg, *ZDMG.* xlii. 222 ff.; Regnaud, *Journal Asiatique*, Xth Series, vol. V. pp. 77-104.

Vasiṣṭha refrain, yūyam pāta svastibhiḥ sadaḥ nah, render it exceedingly likely that the stanza in question is an imitation of 7.35.15 (q.v.).

Such cases are rare; in the main the criteria by which the relative value of repetitions may be judged are purely intrinsic: subject-matter, style, grammar, metre, and so on.

Intrinsic criteria of relative dates.—A repeated passage fits one god or one connexion better than another; see above, pp. 587 ff. Anacoluthon marks a certain repetition as inferior; see under 1.12.12; 1.107.2. The subject of parenthesis develops new character in the light of repetitions, because parenthetic pādas often recur in primary well-knit connexions; see under 1.10.7; 12.6; 12.11; 15.9; 24.10; 134.2; 176.1; 3.19.2; 52.3; 4.55.1, &c.¹ Tautology is liable to betray the inferiority of a repetition, as when 8.44.19 is inferior to 1.5.1 (q.v.): see also under 6.19.8; 7.44.1; 8.26.21. Original and intentional antithesis may be disturbed in repetition; see 1.92.11, 12; 3.22.7; 7.15.8. Longer passages may reveal themselves as dilutions of earlier shorter passages; see under 1.12.1; 1.23.20; 1.142.3; 4.46.3; 5.51.3. Or, on the other hand, a passage may represent a condensed version of a fuller and earlier composition, as is probably the case in 1.105.8 as compared with 10.33.2, 3; or 8.13.31 as compared with 8.33.11. Ellipsis shows inferiority; see under 2.3.11; 8.5.7. Grammatical differences of one sort or another may determine priority: see under 1.30.21; 39.6; 4.17.3. Finally metrical differences of considerable variety quite frequently teach the relative value and date of repeated passages; see under 1.14.1; 14.12; 41.2; 62.12; 80.10; 144.7, &c.; and the chapter on metre. All these, and, in addition, many subtler and less easily statable criteria play their part in the appraisal of the relative character and date of repeated materials. The Index of subjects at the end of this book contains them all to the extent to which they can be expressed in definite catchwords.

How these criteria determine the relative dates of single hymns.—To what extent, now, may these indications be used to establish the relative date of entire hymns, groups of hymns, or entire books (maṇḍalas)?

The repetitions often show that imitative stanzas are inferior to their patterns. As a rule the inferior stanza is not a later addition to its hymn, but part of it in good standing: in such cases we may therefore assume that the hymn which contains the imitative and later stanza is itself later than the hymn which contains the pattern. Thus 1.10.7 contains the parenthesis, indra tvādatam id yaçāḥ, borrowed from 3.40.6; nothing is in the way of assuming that the entire hymn, ascribed to a Viçvāmitrid poet by the name of Madhuchandas, is a later product of the poetic school which had previously produced 3.40, whose author is plain Viçvāmitra (in both cases, of course, according to the Anukramanī).² When Gotama Rāhūgana composed the obviously truncated

¹ For parenthesis in the RV. cf. Ludwig vi, pp. 236* ff.; Pischel and Geldner, Ved. Stud. (Indices) i. 326; ii. 331; Oldenberg, Rig-Veda Noten i, p. 427^b.

² Note that 1.10.7 shares another pāda, namely d with 8.64.1^b.

or elliptic pāda addressed to Indra, *vr̥trañ jaghanvāñ asr̥jat*, 1.80.10, the pāda, *vr̥trañ jaghanvāñ asr̥jad vi sindhūn*, must have been present to his mind. The latter occurs in 4.18.7; 19.8, ascribed to Vāmadeva: we may therefore conclude that 1.80 as a whole was composed after these Vāmadeva hymns; cf. the similar relation between 7.24.3 and 8.79.4. The body of this work shows seriatim, whenever possible, the relative dates of the individual items, namely, pādas, distichs and stanzas; my conclusions on this subject are throughout intrinsic, that is to say, they are based upon the merits of the passage itself without reference, as a rule, to other indications as to the relative standing, or the chronology of the hymns or the books confronted in the comparisons.

Examination of such hymns for other indications of relative date.—It would seem now a natural next step to examine the hymns that contain the repeated pādas for which relative chronology has been assumed, in order to see whether they contain other criteria which corroborate the verdict of the repetitions. Such criteria would be linguistic, metrical, traditional (questions of authorship), order of the stanzas in the hymns and of the hymns in the maṇḍalas, and so on. This sort of examination would of necessity assume very large proportions; would indeed be the larger whole in which the present results could figure but as the smaller part. I confess to great scepticism as to the fruitfulness of such an examination, because I am loath to trust most of these criteria when it is a question of smaller subdivisions of the RV. I do not, of course, mean such broad distinctions as those which separate the tenth book from the rest of the canon, and the like.

In the tangled web of the epigonal and hackneyed mass of *ṛcāḥ* which we have in our hands such an investigation is certainly very difficult, probably premature, and perhaps destined never to become timely. Of the ritual background of the Rig-Veda in general we have mere glimpses¹; the rôle and extent of the Sāman compositions in the RV. is not altogether determined, nor their meaning defined; the distinction between hieratic and popular passages, which I proposed some years ago,² is not as yet applied definitely and clearly to the entire body of the text; and there are liable to be clannish and geographical dialecticisms of great intricacy and covering very large periods of time. Indeed the most serious criticism of the attempts to arrange the Rig-Veda 'historically' is, that they have hitherto been undertaken without regard to the fact that something like one-fifth of the mass is repeated in the most haphazard manner imaginable, and the rest honeycombed almost infinitely with identical, technical, and intentional groups of two, three, and more words.³ The first thing to do, surely, with a hymn that shares, say, half a dozen lines with other hymns is to correlate it with those hymns. That has not been done, and, as we shall see, is not easy to do.

¹ So, e.g. the Praskanva collection, 1.44-50, is devoted to the opening of the ritualistic day. All its hymns are addressed to morning divinities. See Oldenberg, *Prol.* p. 226.

² JAOS. xxi. 46.

³ See especially the Index of Final Cadences, pp. 653 ff.

Take, for instance, the two versions of the pāda,

sa jāyamānaḥ parame vyoman 7.5.7

sa jāyamānaḥ parame vyomani 1.143.2; 6.8.2.

The expression applies every time to Agni, or some form of Agni (Vaiṣvānara, Jātavedas). Which is the older? Under the influence of a certain type of specious linguistic 'history' we should say the version with vyoman, which is Vedic only, is the older, whereas vyomani, which is both Vedic and Classical, is the younger. Yet so far as the Vedic authors are concerned, the two forms are metrical doublets, and nothing more.¹ Or, it is a well-known fact that the hieratic language, on the whole, shows a preponderance of nom. acc. neuter plurals in -ā from a-stems, as compared with forms in āni, whereas the popular language favours the forms in āni, which finally prevail in Classical Sanskrit. Is it possible really to fit this observation to such cases in hymns taken individually? Can we judge with its help, e.g., the relative chronology of the two hymns which contain the forms viṣvā and viṣvāni,

viṣvā jātāny abhy asmi mahnā 8.100.4

viṣvāni sānty abhy astu mahnā 2.28.1?

Here viṣvā jātāni and viṣvāni sānti are metrical doublets, and if, forsooth, viṣvā is 'older' than viṣvāni, the markedly hieratic form sānti bids us pause in casting any reflection upon viṣvāni sānti. I confess, myself, to a prejudice in favour of the priority of 2.28.1, because hymns in which Indra brags in the first person (ātmaśtuti) are presumably late: 'Here I am, O poet, look at me; I excel in greatness all things born!' Cf. under 4.17.3. For the interchange between -ā and -āni cf. the even-syllable verse-endings viṣvāni vāriā, 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30, or viṣvāni kāviā 2.5.3; 8.41.6; 9.23.1, with the odd-syllable verse-endings duritāni viṣvā, 5.77.3, or bhuvanāni viṣvā 1.154.2, 4; 3.61.3; 7.80.1; 10.82.3. I cannot imagine Vedic composition without both viṣvāni and viṣvā. See for this entire matter Lanman, JAOS. x. 347.

The technique of the verses is responsible for a great many pairs of words, one of which is for some reason or other suspected of being of later origin than the other, and therefore a sign of lateness on the part of the hymn in which it figures.² As far as the hieratic hymns taken by themselves are concerned, choices like the ones just discussed, or between nom. plurals in ās and āsas, or nom. acc. duals in ā and āu are simply literary. The late Vāḷakhilya hymns are almost impudent in their choice of the 'older' forms in the case of all these doublets. They archaize smirkingly.³ In cases, therefore, like the relation of 1.10 to 3.40, or 1.80 to 4.18 and 19, I have been content to let the repeated pādas speak for themselves. The hymn 1.10 contains seven pādas repeated

¹ See the chapter on Metre, p. 530.

² Cf. e.g. the use of sahasrāṇi and sahasrebhiḥ in 8.73.14, 15; or somāsaḥ and somāḥ in 5.30.10, 11.

³ See Hopkins, JAOS. xvii. 25.

elsewhere. The only other correspondence which suggests relative date is that of 1.10.8^b = 1.176.1^c. Here 1.176.1 is open to the charge of lateness because its second pāda, indram indo vṛṣā viṣa, is surely a parenthesis which occurs elsewhere (9.2.1) in good connexion; see under 1.176.1. I have considered circumspectly all the circumstances of 1.10: its authorship; its place in the set of Madhuchandas Vaiṣvāmītra hymns (1.1-11); its possible relation to sāman; and its language which is good hieratic speech, rather archaic than otherwise (kartvam, kakṣyaprā, puruṇiṣṣidhe, ṛghāyamaṇam, aṣrutkarna, &c.). I cannot find anything in these quarters which connects itself profitably or constructively with the conviction that the hymn has borrowed its parenthetic pāda 8^b, and that the same stanza shares its pāda d with 8.64.1^b. And yet I should not wish my abstemiousness to be construed into a doubt that 1.10 is later than 3.40. On the contrary I believe that just this kind of comparison, carried out as it is here completely, furnishes us with the most certain indication of the relative age of individual hymns.

Massing of repetitions as a criterion of the relative date of maṇḍalas or other collections.—On the other hand, when it comes to the question of the relative date of larger parts of the Rig-Veda, the repeated verses become an important criterion. It may happen that a larger continuous tract of the text contains so many repeated pādas as to become suspect on that account alone. For, I take it, a hymn which contains an unusual amount of repetition is, on the whole, not the source of these repetitions, but is itself the borrower.¹ Consider, e.g., the strophic hymn 8.8, which the Anukramaṇī ascribes to a Kaṇvid poet of the name of Sadhvaṇsa, but which itself mentions several times Vatsa, 'the son of Kaṇva', as its author. Its first 19 stanzas of 76 pādas contain no less than 34 repeated pādas. I would ask the reader to underline the repeated pādas (1^{abcd}, 2^{ab}, 4^c, 5^{ab}, 6^{abcd}, 7^{ad}, 8^{cd}, 10^a, 11^{ab}, 12^{ab}, 13^d, 14^{abcd}, 15^b, 16^d, 17^a, 18^{abc}, 19^d) in his Aufrecht text, and then see how the text looks. Let him then consider whether he can escape the conviction that that particular hymn belongs to a late period of hieratic composition. Similarly, the three preceding hymns 5-7 abound in repetitions, whereas the first four hymns of the book are decidedly more sparing in this practice. The tract 8.5-8 (as also, to be sure, some of the neighbouring hymns) is related to the Praskaṇva collection, 1.44-50. Oldenberg, Prol., p. 262 ff., has had occasion to guess that the Praskaṇva hymns show signs of being older than those parts of the eighth book, notably the Vatsa-hymns, which exhibit correspondences with them. So, very conspicuously, the pāda, rājantāv adhvarāṇam, applied to the Aṣvins in 8.8.18, is palpably inferior to rājantam adhvarāṇam, applied to Agni in 1.45.4 (also 1.1.8, q. v.). The mix-up between dual harī and plural saptayaḥ in 8.4.14 shows that that stanza is patterned upon 1.47.8. And

¹ This, of course, does not exclude the possibility that one or more of its repeated pādas may be original with it, and borrowed by a yet later composer.

the expression *yajñasya sādhanam*, applied to Indra in 8.6.3, is inferior to the same expression applied to Agni in 1.44.11. All this is evidence for the relatively late date of 8.5-8.

Massing of repetitions in the eighth book.—If we should in due time be led to regard massing of repetitions as a criterion of lateness, hymns 8.12 and 13, respectively with 26 and 27 repeated *pādas*, decidedly attract attention. Both belong to the class of hymns in *uṣṇih* metre with tetrasyllabic refrain *pāda* (8+8+8+4).¹ There need be no squeamishness in associating this artificial form with the frequency of the repetitions. Similarly the short hymn 8.87 has two stanzas, 2 and 4, which repeat the same statement in *Valakhilya* fashion; and altogether fifteen of its twenty-four *pādas* are repeated. The eighth book, as a whole, is the most markedly repetitious book in the RV., aside from the ninth which iterates endlessly its own *Soma Pavamāna* formulas, but shows in this respect, as also in other respects, comparatively little contact with other books. Contrariwise the three short *Viṣve Devāḥ* hymns, 8.28-30, have only a few partial repetitions, yet by no means impress with the sense of their antiquity. Especially the riddle *nivid* 8.29 is certainly an extremely clever, ingeniously constructed product of later Brahman theology.²

Hopkins, JAOS. xvii. 23 ff., has examined the vocabulary of Book VIII, with a view to its relative chronology. He criticizes the claims of extreme antiquity which had been made in behalf of the book for grammatical and lexical reasons (Ludwig, Hirth, Lanman), and, conversely, is not very much taken with Brunnhofer's statistic which makes the book out to be very late.³ His own conclusion is that much of the *Kāṇva* collection is late. It seems to me that no exception can be taken to this moderate statement,⁴ and that the great mass of repeated material, the many refrains, and the frequent *uṣṇih* stanzas with tetrasyllabic refrain go to establish at least as much as that. But the matter is not ripe for final decision as long as there is wanting a clear conception of the ritual relations of the strophic hymns of the Veda. They are in some way dependent upon *Sāman* and the ritual of the *Udgātar*,—of that I have no doubt. But this throws this type of composition, though not all its products, back into extreme antiquity, for the Veda cannot be imagined without *Sāman* and *Udgātar*.⁵ Therefore, surely, some of the *trcas* and *pragāthas* of

¹ See p. 536.

² See Bloomfield, Transactions of the Congress of Arts and Science in St. Louis (1904), vol. ii, pp. 486 ff.

³ See Hopkins's citations, and cf. also Collitz, Bezz. Beitr. vii. 182; Hillebrandt, Ved. Myth. i. 207, 438; iii. 63.

⁴ Previously, in 1877, Aufrecht in the Preface to his second edition of the RV., p. vii, had expressed the conviction that sundry hymns of this book are late concoctions.

⁵ Cf. Oldenberg ZDMG. xlii. 445, 464. In my articles, 'On *ṛcīṣama*, an epithet of Indra', JAOS. xxi. 50 ff.; and, 'The God Indra and the *Sāmaveda*', WZKM. xvii. 156 ff., I have shown that the old and characteristic epithet of Indra, *ṛcīṣama*, means 'he for whom the *Sāman* is sung upon the *Ṛc*', and that this word is essentially, though not entirely, a word which belongs to the sphere of strophic composition. The word marks both the antiquity and originality of some aspects of this type of composition.

those Kanvids and suppositious Aṅgirasids who are so prominent in books 8 and 1.1-50 are sure to belong to the oldest stock. But which? The question in this form is no easier to answer than the parallel question, which hymns in the RV. as a whole are surely old? We have some sense here and there of relatively younger hymns, but we can nowhere point to primordial or aboriginal hymns. I do not imagine that there will be any one so bold as to question the lateness of 10.98 or 1.191, but, conversely where is the brahma purāṇam (jyestham) or the pratnam manma in the Vedic? Now this sense that the eighth book is plethoric with relatively younger and inferior products of the Rishis' muse is well supported by the great number of its repetitions. Nevertheless, just as there are old words and forms in the book, so also it is very likely that some—probably not very many—of its strophes date from the early period of Vedic composition.

Superior or inferior quality of repetitions in a given collection as a criterion of date.—In book VIII the steady trickle of repetitions amounts in the end to quite a stream, as we pass from the beginning to the end of the book as a whole, especially if we include the Vālakhilya hymns. The same condition, perhaps, prevails in the related strophic collections of the first book (hymns 1-50). Here also repetitions are constant and frequent. Book IX is self-repeating; its repetitions represent a formulaic ritualistic type which, again without doubt, roots in antiquity, but became common property at a very early time. In the rest of the books and minor author-collections the repetitions are constant, but their numerical distribution is not such as to prejudice for or against any one of them. There is yet another possibility that the repetitions might throw light on the relative age of the books, or some larger tracts in the books. Let us suppose that we compare the repetitions in a given book¹ with their correspondents in other books, and find that the repeated verses in the book which is made the basis of the comparison are regularly either superior or inferior in sense to their correspondents in the other books. We should then possess a criterion for the relative age of that book, really more substantial or certain than any other that has been so far suggested.

Application of this criterion to the Vālakhilya hymns.—The Vālakhilya hymns share the following pādas with the rest of the collection :

1. ā na stomam upa dravat Vāl. 1.5^a : 8.5.7^a. Here Vāl. has to supply a verb; in 8.5.7 yātam follows in the sequel.

2. Vāl. 2.9^b : 8.24.8^b. There is good reason to assume that Vāl. is secondary : see the discussion under 8.24.8.

3. Vāl. 4.4^{cd}, tam tvā vyaṁ sudughām iva goduhe juhūmasi ṛavasyavaḥ : 1.4.1^{ab}, surūpakṛtnum utaye sudughām iva goduhe (juhūmasi). Here, as I have

¹ Or larger unit, such as the Praskaṇva hymns in the first maṇḍala, or the Vālakhilya hymns in the eighth.

shown under 1.4.1, the canny proportion, *surūpakṛtnum*: *sudughām* = *ūtaye*: *goduhe*, marks 1.4.1 as the source of the repeated expression.

4. Vāl. 4.10 and 8.7.22 are patterned after one another. There can be no doubt that the Vāl. stanza is a conglomeration, so banal as to be almost incredible: *saṁ indro rāyo br̥hatīr adhūnuta saṁ kṣoṇī saṁ u sūryam* 'Indra has shaken together (brought together) great wealth, the sun, and heaven and earth!' See under 8.7.22.

5. Vāl. 5.7, *yas te sādhiṣṭho 'vase te syāma bhareṣu te*, simply makes no sense, but is founded on the plainest of sense in 5.35.1, *yas te sādhiṣṭho 'vasa indra kratuṣ ṭam ā bhara*; see under 5.35.1.

6. The *pāda* *dyaur na prathinā çavaḥ* in the *dānastuti*, Vāl. 8.1, is a mere solecistic tag to the stanza, borrowed from the simple connexion in 1.8.5, q.v.

There are only two other *pāda* correspondences of Vāl. with outside stanzas. One is Vāl. 1.1^d, *yat sunvate yajamānāya çikṣathah*, addressed to Indra and Varuṇa, parallel to 10.27.1^b, *yat sunvate yajamānāya çikṣam*, in which Indra utters the same sentiment in the first person. As I have said before (p. 637), I am prejudiced against these first person statements, especially when they recur in the third person. It is quite possible, though I perceive no other criterion (both stanzas are very good), that 10.27 is here the borrower. See under 8.59(Vāl. 1).1.—The other case involves the formulaic *pāda*, *dhuḥkṣasva* (and *dhuḥkṣanta*) *pipyuṣṭm iṣam*, Vāl. 6.7^d, and shows nothing as far as Vāl. is concerned; see under 8.7.3.

We need not hesitate to say that, in the case of Vāl. repetitions, priority is obviously with the outside hymns, just what we should expect in the general circumstances attending this batch of hymns.

Application of the same criterion to the eighth book as a whole leads to a more positive sense of its lateness.—Could we but find, similarly, one-sided priority in the relations of the *pādas* in any two other books, or continuous tracts of the *Samhitā*, we should then have in hand a truly solid instrument for judging their relative age. If, e.g., the eighth book steadily showed its repeated *pādas* in sense connexions inferior to those in which the same *pādas* occur in the other books, this result, supported as it is by other considerations, would amount to certainty. As may be readily guessed, such is not altogether the case. The repetitions of the eighth book are to a large extent within the book itself; in this respect the eighth book is next to the ninth. So, e.g., *nānā havanta ūtaye* 8.1.3; 15.12; 68.5; or *gantārā daçuṣo gr̥ham* 8.5.5; 13.10; 22.3. Neither *pāda* occurs outside the eighth book. The materials which it shares with other books are to a considerable extent quite indifferent, sometimes mere formulas. E. g., *bhadraṁ manah kṛṇuṣva vṛtratūrye* 'have good courage in the demon fight' is used indifferently in 2.26.2; 8.19.20. Or, *a sūryam rohayo* (*rohayad*) *divi* is a 'henotheistic' formula, 1.7.3; 8.89.7; 9.107.7; 10.156.4; see p. 576.

Yet, in a surprising number of cases, book VIII is indeed more or less markedly inferior. Who will question that 8.1.24 is a diluted version of 4.46.3 ?

ā tvā sahasram ā çatam yuktā rathe hiraṇyaye,
brahmayujo haraya indra keçino vahantu somapītaye (8.1.24).
ā vān sahasram haraya indrāvāyū abhi prayah,
vahantu 'somapītaye (4.46.3).

The indications of relative date on the part of the repetitions are discussed in the body of this work ; for briefness' sake I must content myself with recalling here the best instances in which book VIII shows itself to be inferior to its correspondents :

8.1.24 inferior to 4.46.3	8.38.7 inferior to 5.51.3
8.4.14 1.47.8	8.44.19 1.5.8 ; 3.10.1
8.5.18 6.45.30	8.47.5 1.4.6
8.6.1 9.2.9	8.61.6 9.107.4
8.6.3 1.44.11, and others	8.63.9 1.155.4
8.6.34 9.24.2	8.69.11 9.14.3 ; 61.14
8.7.28 1.39.6	8.71.12 5.28.6 (less certain)
8.8.18 1.1.8 ; 45.4	8.73.14, 15 6.60.14
8.9.1 1.48.15	8.74.7 1.144.7 (less certain)
8.12.5 1.8.7 (less certain)	8.75.12 6.59.7
8.13.8 9.24.2	8.79.4 7.24.3
8.13.14 1.142.1	8.84.1 1.186.3 (less certain)
8.13.16 2.5.4	8.85.1 1.183.5
8.13.19 1.142.3, and others	8.87.5 1.92.18, and others
8.13.25 9.61.15, and others	8.91.2 3.52.1
8.13.32, 33 5.40.2, 3 (less certain)	8.92.12 1.91.13
8.15.13 7.55.1 ; 9.25.4	8.92.25 9.24.5
8.18.5 5.67.4	8.93.3 9.69.8 (less certain)
8.19.3 1.12.1	8.93.34 4.37.5
8.19.7 7.15.8	8.94.3 6.45.33
8.20.14 5.87.2 (less certain)	8.96.21 10.6.7
8.21.4 1.14.1 (less certain)	8.97.15 7.37.5
8.21.13 1.102.8 ; 10.133.2	8.102.1 7.15.2 (less certain)
8.25.24 1.82.2	8.102.12 4.15.6
8.32.23 4.47.2	8.103.5 5.82.6
8.35.22 7.74.2	

Sporadic instances in which the eighth book shows superior verses.—

Let me repeat that, as a rule, repetitions tend to be indifferently well used in the several connexions in which they appear. Hence it must be granted that a list of about fifty instances of inferiority has a good deal of significance. The list is evidently supported by other tests that have been applied to the date of the maṇḍala, and shows beyond doubt that book VIII contains late materials on a large scale. This is well borne out by the negative test: the book shows very few, scarcely any, cases of superiority over the family books, and not many as compared with the remaining books. As regards the latter class, 10.83.7 contains a stanza addressed to the secondary conception Manyu, 'God Wrath', which is an undisguised replica of the Indra stanza, 8.100.2. More or

less certainly 8.18.3 is superior to 10.126.7; and 8.11.6 to 10.141.3; and 8.14.7 to 10.153.3; and 8.18.10 to 10.175.2. In a couple of cases, 8.60.3 to 1.127.2; and 8.6.19 to 1.134.6, our book shows itself superior to Parucchepa's artificial compositions. A number of cases of contact with other parts of the first book involve less certain relations: 8.5.7 with 1.14.5; 8.5.17 with 1.47.4; 8.7.11 with 1.37.12; and 8.7.12 with 1.15.2. But again, 8.36.4 seems better and prior to 9.96.5; and 8.32.2 to 9.109.22. As regards the family books, the pāda, ā no viṣvābhīr ūtibhiḥ sajoṣāḥ, 7.24.4, is composite as compared with ā no (or vām) viṣvābhīr ūtibhiḥ, in 8.8.1, 18; 87.3. Less clear are the relations of 8.12.4 and 5.86.6; or 8.12.4 and 7.66.6;—and that apparently exhausts the possibilities in that direction. I conclude, therefore, that both the frequency of repetitions in the eighth book, as well as the sense and connexion of its repeated verses point unmistakably to its late date in the main.

Quality of repetitions in the strophic collections of the first book (hymns 1-50).—Interested inquiry in this direction turns next to the six smaller, mostly strophic collections at the beginning of the first book, hymns 1-50. Their consanguinity with book VIII is obvious. Like book VIII they abound in repeated pādas, many of which they indeed share with that book. So, e.g., the hymn 8.8 shares no less than ten of its pādas with the Praskanva hymns, 1.45-49; or, four pādas of 8.7 recur in the Kanva Ghāura hymns 1.37-39. The relative date of books 8 and 1.1-50 as a whole resolves itself into a question of the relation of book VIII to each of the six minor collections embraced in 1.1-50. But the smallness of these minor groups prevents judgement, aside from the above mentioned (p. 638) fairly clear superiority of the Praskanva hymns to their correspondents in the eighth book.

On the whole the Madhuchandas hymns, 1.1-11, show a considerable degree of inferiority in the use of verses which recur in the family books.¹ So, e.g. the trochaic pāda, 1.2.7^a, mitram huve pūṭadakṣam, is a scooped-out form of mitram huve varuṇam pūṭadakṣam, 7.65.1^b; the pāda, ṛtena mitravaruṇāu, 1.2.8^a, is, perhaps, a truncated remnant of ṛtena mitravaruṇāu sacethe, 1.152.1^d; and 1.10.7^b is a parenthetic pāda borrowed directly from 3.40.6^c. It is tempting even to regard 1.3.6^b, upa brahmāṇi harivaḥ, as a truncated form of upa brahmāṇi harivo haribhyām, 10.104.6^a.

In the group of Medhātithi Kanva, 1.12-23, the pāda, kavir gr̥hapatir yuvā, 1.12.6^b, feels like a secondary parenthesis, as soon as we compare its use in 7.15.2^c. Pāda 1.12.11^b is a parenthetic intrusion between two pādas that are a modulated form of 9.61.6^{ab}. Stanza 1.12.12 is patchwork. Pāda 1.14.6^c, in a strained connexion, seems to come from 6.16.44^c. The ṛtuyāja hymn 1.15 contains three lines, 2^c, 7^a, and 9^b in awkward connexions, or bad form, as compared with their form or connexion elsewhere. Finally the distich 1.22.21^{ab}

¹ Cf. Oldenberg, Prol. p. 261, note 3.

was originally addressed to Agni, 3.10.9^{ab}, and adapted, from real to mystic, in a stanza to Viṣṇu.

The group of Çunahçepa Ājigarti, 1.24-30, has in 1.24.10 a stanza addressed to Varuṇa, one of the gems of Rig-Veda composition. The stanza seems superior to 3.54.18 with which it shares the pāda, adabdhāni varuṇasya vratāni. Contrariwise, the vocative pāda, aṇve na citre aruṣi, 1.30.21^c, is pretty certainly an imitation of the nominative pāda, aṇveva citrāruṣi, 4.52.2^a. The banal stanza 1.25.15 is apparently patterned after 10.22.2. The additional pāda in 1.23.20 as compared with 10.9.6 is surplusage. Note especially the certainly secondary pāda 1.27.1^c, samrājantam adhvarāṇām, which for its own purposes turns trochaic the iambic pāda, rājantam adhvarāṇām, 1.1.8^a; 45.4^a.

In the Hiranyastūpa Āngirasa group (1.31-35) 1.33.12^c seems to be an insipid imitation of 7.91.4^a. In the Kaṇva Ghāura group (1.36-43) 1.36.15^{ab} is patterned after 7.1.13^{ab}; and 1.40.4^d is inferior to 3.9.1^d. Perhaps, also, on grounds of metre, 1.43.3^a is a truncated remnant of 3.4.6^c. The group of Praskanva Kaṇva, 1.44-50, which, with reasonable certainty, shows signs of superiority to parts of book VIII¹, happens also to betray no inferiority to the family books, as far as its repeated pādas are concerned.

This is none too much, but enough to show that the strophic collection, 1.1-50, is, on the whole, in the same relation to the rest of the collection as is book VIII. Like book VIII the hymns 1.1-50 exhibit a few cases of superiority to the rest of the collection. As stated above, 1.24.10 is distinctly superior to 3.54.18, which sinks 1.24.10^c into a parenthesis. In 1.26.4^c the reading, śīdantu manuṣo yathā, seems to me the mother of the pāda, śīdanto vanuṣo yathā, in 9.64.29. The pāda, sumṛīkaḥ svavān yātva arvañ, is addressed better to Savitar in 1.35.10 than to the Aṇvins' car in 1.118.1.

The ninth, or Pavamāna Soma book.—It is apart from my purpose to examine with any great degree of precision the proportions between primary and secondary uses of verses in each of the remaining books or other recognized subdivisions of the Saṁhitā. The Pavamāna book does not lend itself well to such inquiries, because for the most part it repeats itself. I would merely remark that there are about 30 cases of repetitions which book IX shares with other books, of which 10 are with book VIII. In these correspondences book IX is regularly superior to book VIII: 9.2.9: 8.6.1;—9.14.3: 8.69.1;—9.24.2: 8.6.34; 13.8;—9.24.5: 8.92.25;—9.24.6: 8.13.19;—9.25.4: 8.15.13;—9.61.14: 8.69.11;—9.69.8: 8.93.3;—9.107.4: 8.86.6. This adds a little extra emphasis to the character which we have assigned to the eighth book (p. 642).

Quality of the repetitions in the family-books: The second maṇḍala.—The family books are in a perfect tangle: not one of them is there that has not lines in both superior and inferior connexion. Thus, as regards the second book, 2.3.11 shows the pāda, anuṣvadam ā vaha mādayasva, without the

¹ See above, p. 638.

object devān, which rightly and originally precedes the same pāda in 3.6.9. On the other hand my discussion shows that the Āditya stanza, 2.27.9, is the original source of the pāda, trī rocanā divyā dhārayanta, and that the same pāda owes its presence in the Indra stanza, 5.29.1, to a *tour de force*. Book II shows furthermore inferiority in 2.1.13: 1.94.3; but superiority in 2.5.4: 8.13.6;—2.15.2: 1.103.2;—2.22.4: 1.105.16;—2.23.8: 6.61.3.

The third maṇḍala.—In this book 3.2.10 is inferior to 5.4.3 and 6.1.8;—3.5.5: 4.5.8;—3.17.5: 5.3.5;—3.48.4: 7.101.3;—3.52.3 (62.8): 4.32.16. On the other hand 3.1.21: 59.4 are superior to 6.47.13;—3.2.5: 10.140.6;—3.2.8: 10.150.4;—3.4.6: 1.43.3;—3.4.11 = 7.2.11: 10.15.10;—3.6.9: 2.3.11;—3.9.1: 1.40.4;—3.19.2: 4.6.3;—3.31.8: 10.111.5;—3.34.8: 1.79.8;—3.40.6: 1.10.7;—3.52.1: 8.91.2;—3.53.7: 7.103.10;—3.55.21: 1.73.3;—3.56.7: 1.71.9;—3.62.9: 10.187.4;—3.60.3: 10.94.2;—3.62.9: 10.187.4;—3.62.16: 7.103.10. Note that the third book exhibits its superiority mostly over the extra-family books.

The fourth maṇḍala.—The fourth book is conspicuous for the rather large number of its inferior repetitions. As an example, the glaring paradox, vṛṣā çukraṁ duduhe pṛṇir ūdhaḥ, 4.3.10, is certainly patterned after sakṛc çukraṁ duduhe pṛṇir ūdhaḥ, in 6.66.1. The following additional cases show the book in the same relation to its compeers: 4.4.13: 1.147.3;—4.6.3: 3.19.2;—4.12.3: 7.16.12;—4.37.7: 5.10.6;—4.45.2: 7.60.4;—4.54.6: 1.107.2; 10.66.3;—4.55.1: 7.62.4. On the other hand 4.17.5 is superior to 1.177.1;—4.18.7 or 4.19.8 are conspicuously the source of the truncated pāda 1.80.10^d;—4.24.3 is superior to 1.72.5;—4.32.16 to 3.52.3; 62.8;—4.36.1 to the mythic *tour de force* 1.152.5;—4.37.5 to the punning tangle 8.93.34;—4.41.7 to 9.66.18;—4.45.2 to 7.60.4;—4.46.3 to 8.1.24;—4.47.2 to 8.32.23;—and 4.52.2 to 1.30.21. Again we note that book IV exhibits its superiority mostly over the extra-family books.

The fifth maṇḍala.—In the fifth book 5.29.1 is inferior to 2.27.9. Very strikingly 5.56.6 betrays itself by various tests as inferior to both 1.14.12 and 1.134.3; and 5.86.6 is, less certainly, patterned after 8.12.4. On the other hand the book contains many repetitions that place it in a position of vantage as regards the other family books: 5.3.5: 3.17.5;—5.9.4: 6.2.9;—5.10.6: 4.37.7;—5.15.4: 7.84.1;—5.35.2: 6.46.7;—5.46.8: 7.34.22;—5.51.5: 7.90.1;—5.52.4: 6.16.22;—5.80.6: 6.50.8;—5.82.3: 7.66.4;—5.87.5: 7.56.11. The fifth book contains also many repetitions that betray its superiority over the extra-family books; see 5.2.8: 10.32.6;—5.2.11 and 5.29.15: 1.130.6;—5.28.6: 8.71.12;—5.35.1: 8.53(Val. 5).7;—5.43.10: 10.35.13;—5.51.3: 8.38.7;—5.51.8: 1.44.14;—5.55.9: 10.78.8;—5.67.4: 8.18.5;—5.87.2: 8.20.14.

The sixth maṇḍala.—The sixth book, rather in contrast with the preceding, exhibits quite a number of inferior repetitions. Thus 6.2.9: 5.9.4;—6.16.22: 5.52.4;—6.46.7: 5.35.2;—6.47.12: 10.131.6;—6.52.12: 8.44.9. The superiority of the book is, for the most part, in relation to the extra-family books. Thus 6.16.44: 1.14.6;—6.19.8: 10.47.4;—6.25.9: 10.89.17;—6.45.30: 8.5.18;—

6.45.32 : 10.62.8 ;—6.45.33 : 8.94.3 ;—6.47.12, 13 : 10.131.6, 7 ;—6.59.7 : 8.75.12 ;—6.60.14 : 8.73.14 ;—6.66.1 : 4.3.10 ;—6.72.2 : 10.62.3.

The seventh maṇḍala.—The seventh book also has a surprising number of inferior repetitions. When it asserts its superiority it does so rather over the extra-family books. Thus 7.24.4^a seems composite and secondary to 8.8.1^a, 18^a ; 87.3^a. Also the following repetitions show book VII in an unfavourable light : 7.34.22 : 5.46.8 ;—7.56.11 : 5.85.5 ;—7.58.6 : 6.47.13 ;—7.60.4 : 4.45.2 ;—7.65.4 : 3.62.16 ;—7.66.4 : 5.82.3 ;—7.66.6 : 8.12.4 ;—7.84.1 : 5.15.4 ;—7.90.1 : 5.51.5 ;—7.92.5 : 1.135.3 ;—7.101.3 : 3.48.4 ;—7.103.10 : 3.53.7. On the other hand repetitions of book VII are superior in the following cases, mostly in relation to the extra-family books : 7.1.13 : 1.36.15 ;—7.2.6 : 1.186.4 ;—7.10.5 : 1.70.5 ;—7.15.2 : 9.101.9, and 1.12.6 ; 8.102.1 ;—7.15.8 : 8.19.7 ;—7.16.12 : 4.12.3 ;—7.32.11 : 10.103.4 ;—7.32.23 : 1.81.5 ;—7.35.14 : 10.53.5 ;—7.35.15 : 10.65.14 ;—7.37.5 : 8.97.15 ;—7.44.1 : 10.36.1 ;—7.46.4 : 1.104.8 ;—7.60.4 : 1.186.2 ;—7.61.1 : 1.108.1 ;—7.62.4 : 4.55.1 ;—7.62.5 : 1.22.6 ;—7.65.1 : 1.2.7 ;—7.71.5 : 1.117.9 ;—7.78.3 : 1.191.5 ;—7.86.1 : 9.101.15 ;—7.91.4 : 1.33.12 ;—7.93.7 : 1.179.5.

Conclusions as to the family books as a whole.—Neither does the mass of repetitions as a whole, which permeate the family books, become so unbalancing at any point, as to arouse the suspicion that some particular book, or part of a book, is of peculiarly late date. The sound conclusion that may be drawn from repetitions in the family books, in their every aspect, is simply this, that all these books depend upon a long antecedent activity, and that they represent the mixed final precipitate of a later time, and to some extent also, the eclectic choice of a comparatively late redaction, but that they are, on the whole, earlier than the non-family books.

On the relations of the third and seventh maṇḍalas.—There comes to mind in this connexion the traditional hostility of the Viçvāmitras, the reputed authors of the third book, and the Vasiṣṭhas, the reputed authors of the seventh book.¹ This centres about the so-called vasiṣṭhadveṣiṇyah (sc. ṛcah), RV. 3.53.21–23, which are supposed to contain a curse of the Viçvāmitras against the Vasiṣṭhas ; see BrhadD. 4.117 ; Śaḍguruṇiṣya to Kātyāyana's Sarvānukramaṇi (ed. Macdonell), p. 108 ; R̥Vidh. 2.4.2 ; Durga to Nirukta 4.14 ; Sāyaṇa to RV. 3.53.21. As early as TS. 3.1.7.3 ; 5.4.11.3 Viçvāmitra and Vasiṣṭha are opposing parties in a viḥava, or conflicting call upon the gods.² Roth, *ibid.*, p. 141, and Geldner, *l.c.*, regard the traditional hostility of the two R̥ṣi clans as old. But the hymns do not express it. At least it is strange that their two Āpri-hymns, 3.4 and 7.2, share no less than four stanzas word for word. We

¹ See Roth, *Zur Litteratur und Geschichte des Weda*, p. 108 ff. ; Weber, *Ind. Stud.* i. 120 ; Muir, *Original Sanskrit Texts*, vol. i, pp. 343 ff., 371 ff. ; Max Müller RV². vol. ii, p. 23 ; SBE. xxxii, p. xlvii, note b ; Geldner, *Ved. Stud.* ii. 158 ff. ; D. R. Bhandarkar, *Indian Antiquary*, xl. 8 ff.

² See the author in *Johns Hopkins University Circulars*, 1906, No. 10, p. 1054.

should expect diversity there if anywhere.¹ Of course the two books share quite a number of other lines: 3.6.2^a: 7.13.2^b;—3.6.6^d: 7.13.2^b;—3.10.3^b: 7.14.1^a;—3.11.4^c: 7.16.12^b;—3.16.2^a: 7.18.25^a;—3.35.1^b: 7.23.4^c;—3.41.7^a: 7.31.4^a;—3.48.4^b: 7.101.3^b;—3.50.2^d: 7.29.1^c;—3.53.7^d: 7.103.10^d;—3.56.3^d: 7.101.6^a;—3.62.16^{ab}: 7.65.4^{ab};—3.62.18^a: 7.96.3^c;—and 3.62.18^c: 7.66.19^c.

These parallels do not make the smallest impression of historical difference. All we can see is a collection ascribed to a shadowy Vasiṣṭha and his family (book VII) in an advanced stage of assimilation to another collection, ascribed to a somewhat less shadowy Viçvāmitra and his family (book III). There is no difference between the relation of these two books and the relations of any other two family books. The supposititious tradition of hostility between the two is probably founded on the notion of the rivalry of the two as Purohitas of King Sudās.² This is likely to have induced later Vasiṣṭhas to insinuate that Viçvāmitra was no Brahman, but a Kṣatriya; a claim, to be sure, which is not on all fours with RV. 3.53.9, where Viçvāmitra is designated as mahān ṛṣir devajā devajūtaḥ.

The remaining groups of the first maṇḍala (hymns 51-191).—There are left to consider the first book from hymn 50 onwards, and the tenth book. The former, as is known, consists of nine minor groups of hymns, each of which shows a steady though by no means excessive flow of repetitions. Their quantity tells nothing about the relative date of these minor collections, nor is their quality by any means one-sided. Yet, as the whole, the repetitions of 1.51-191 seem such as to favour the view that this mass of hymns is to a considerable extent of later origin and redaction. This is true, in a noteworthy degree, of the groups of Parāçara Çaktya, 1.65-73; Gotama Rāhugaṇa, 1.74-93; and Parucchepa Dāivodāsi, 1.127-139. Even in these there appear, however, some cases that point in the opposite direction. The repetitions in these nine groups appear under the following aspects:

The group of Savya Āṅgīrasa, 1.51-57, contains rather strikingly, a jagati stanza, 1.56.2, one of whose pādas, samudraṁ na saṁcarāṇe saṁśyavaḥ, is imbedded in the triṣṭubh stanza 4.55.6, and is therefore suspicious in the latter connexion.

The group of Nodhas Gāutama, 1.58-64, shows one or two inferior pādas: 1.59.5: 7.98.3; and 1.59.3: 1.91.4, where the inferiority of 1.59.3 is quite characteristic. On the other hand 1.60.4 is superior to 1.72.1; and, very obviously 1.62.3 is primary in relation to 10.68.11.

The group of Parāçara Çaktya, 1.65-73 (in Aufrecht's judgement,³ 'rubbish'), contains, indeed, a number of inferior repetitions: 1.70.5^a is probably a direct loan from 7.10.5; and still more probably 1.71.9^c is a reminiscence of 3.56.7^b.

¹ See Bloomfield, *Religion of the Veda*, p. 72.

² Cf. Hillebrandt, *Ved. Myth.* i. 110.

³ Preface to the second edition of the RV., p. vii. Max Müller, SBE. xxxii, p. xlvii, note b, remarks that not a single verse of them occurs in any of the other Vedas.

The pāda 1.72.5^c, ririkvāṁsaḥ tanvaḥ kṛvata svāḥ, is a curious 'verballhornung' of 4.24.3^b, ririkvāṁsaḥ tanvaḥ kṛvata trām; and the stanza 1.73.3 is an imitation of 3.55.21. Also 1.72.3 is inferior to 1.60.4. On the other hand, though less stringently, 1.71.4 seems superior to 1.148.1, and very certainly 1.73.2 is superior to 9.97.48, although the pāda in question, devo no yaḥ savitā satyamanmā, may be an older formula, original in neither connexion.

The group of Gotama Rāhūgana, 1.74-93, has attached to it a traditional name which is kept rather vividly alive in later Vedic times.¹ Repetition in this group points to some sort of modernity: 1.78.1 is inferior to 4.32.9;—1.79.8: 3.34.8 (cf. 9.63.11);—1.81.5: 7.32.23 (cf. 1.102.8);—1.81.9: 5.6.6;—1.84.7: 1.7.8;—1.85.9: 1.56.5;—1.92.11, 12: 1.124.2;—and 1.92.13: 4.55.9 and 9.74.5. On the other hand the group contains some repetitions that mark superiority over books VIII and X, to wit: 1.76.4: 10.2.2;—1.82.2: 8.25.24;—1.91.4: 1.59.3;—1.91.8: 10.25.7;—1.91.13: 8.92.12;—and 1.92.16: 8.35.22. Note that this group has no indications of superiority to any of the family books.

The group of Kutsa Āṅgīrasa, 1.94-115, falls into line with the general aspect of these small collections: it contains a noteworthy number of inferior repetitions. The pāda 1.103.2^a seems a direct loan from 2.15.2, where it appears in a well-knit connexion. The Indra pāda 1.104.8^a seems epigonal to the Rudra pāda 7.46.4^a; and 1.105.16 is inferior to 2.22.4. Perhaps most convincingly, 1.108.1 is secondary to 7.61.1. I believe also that the stanza 1.105.8 is a contracted form of 10.33.2, 3. As against this, 1.96.8 is decidedly better than 1.15.7;—1.96.6 furnishes one of its pādas to the rubbishy conglomerate, 10.139.3;—and 1.107.2 seems superior to 4.54.6.

The group of Kakṣīvat Dāirghatamasa, 1.116-126, contains few and rather dubious indications as to priority: 1.122.6 is probably posterior to 7.62.5; and 1.118.1 to 1.35.10. On the other hand 1.124.2 is demonstrably part source of 1.92.11, 12; and in the same beautiful Uṣas hymn, 1.124 pāda 7^c, jāyeva patya uṣatī suvāsāḥ, appears in its primary application, to be repeated in various applied secondary connexions in 10.71.4; 10.91.3; and 4.3.2.

The group of Paruccheṣa Dāivodāsi, 1.127-139. I have always been of one mind with reference to the relative date of the hymns of this group, the *locus classicus* of the complicated atyaṣṭi metre.² They are certainly very late. Thus the very first repeated pāda in this group, viprebhiḥ ṣukra manmabhiḥ, 1.127.2^c, is evidently wrenched from another connexion, 8.60.3^d, and given a meaning which originally did not belong to it. The distich, ṣuṣmintamo hi te mado dyumnintama uta kratuḥ, applied to Agni in 1.127.9^{de}, is primarily an Indra motif, as in 1.175.5^{ab}. And so 1.128.2 is composite and secondary in relation to 6.14.2 and 5.1.7;—1.130.6 is secondary to 5.2.11: 29.15;—1.134.6 to 4.47.2; 5.51.6;—1.135.2 to 8.82.5;—1.135.6 to 9.62.1; 67.7;—and 1.137.1 to 9.64.28.

¹ Cf. RV. 1.78.5; and the well-known legend ÇB. 1.4.1.10.

² Cf. Ludwig, Der Rīg-Veda, iii. 114.

For all that, the Parucchepa hymns occasionally appear in a better light than either the tenth book or the eighth book. Thus 1.129.9: 10.93.11; and 1.134.6: 8.6.19. And in an instance or two Parucchepa is in better form than the family books: 1.135.3: 7.92.5;—1.135.7: 4.49.3;—and possibly 1.134.2: 3.13.2.

The group of Dirghatamas Āucathya, 1.140–164, is very non-committal, especially as regards its correspondences with the family books. Conspicuously 1.152.5 is an overdone version of 4.36.1. On the other hand the stanza 1.147.3 = 4.4.3 must have been composed in the sphere of Dirghatamas, because it mentions Māmateya, a metronymic of Dirghatamas. As regards the extra-family books, 1.144.7 is superior to both 8.74.7 and 10.64.11;—1.152.1 to 1.2.8 (less certainly);—and 1.155.4 to 8.63.9. But 1.148.1 seems inferior to 1.71.4;—and 1.149.1 to 10.93.1.

The group of Agastya Maitravaruṇi, 1.165–191. In this, the last group, the pādas 1.176.1^{bc} are inferior respectively to 9.2.1^c and 1.10.8^b; so also 1.176.5 to 1.4.8. Other cases of inferiority are: 1.177.1: 4.17.5;—1.177.3: 7.24.2;—1.179.5: 7.93.7;—1.186.2: 7.60.4;—1.186.4: 7.2.6;—and 1.191.5: 7.78.3. On the other hand 1.175.5 is superior to 1.127.9;—1.183.5: 8.85.1;—and 1.186.3: 8.84.1.

The tenth maṇḍala.—The appraisal of the relative value and date of the repetitions in the tenth book is somewhat more certain than in the case of 1.50–191. As a collection, or redactorial product, the book is an aftermath, later than the rest of the Saṁhitā.¹ Antecedently the most reasonable view of such a collection is that it is made up largely of really later compositions. It is equally probable that so large a collection—it contains 191 hymns, exactly the total of the minor collections of the first book—should contain some ancient materials, which either eluded the earlier collectors, or were alien to the literary or ritualistic purposes of the remaining collections. For instance, there is really no prejudice against 10.14–18, because they contain funeral stanzas, a theme which is foreign to the other books. The mere fact that they appear in an appendix does not tell whether they were composed late or early. As a matter of fact this little Yama-Saṁhitā shows few repetitions, and 10.14.14 is pretty certainly prior to 1.15.9; and 10.15.14 to 1.108.12. It is similarly imaginable that some of the popular (Atharvanic), or epic, or theosophic hymns of book X come from an early time.

The tenth book is not excessive in the quantity of its repetitions, if we bear in mind its very large size. Perhaps the most notable quantity is in the Vimada hymns which have seven repeated pādas, to which they add their various refrains; see above, p. 536. I have taken this as a good sign of lateness. But the book as a whole contains so large a number of repetitions inferior in quality, as to leave no room for doubt that its hymns, in the main, were composed at a later time; conversely, its exhibit of superior repetitions is comparatively small. It

¹ Cf. especially Oldenberg, *Prolegomena*, pp. 265 ff.

is not going too far to say that the repetitions of the tenth book amply justify the universal conviction that the great majority of these hymns were not only gathered at a later time, but also composed at a later time. The tenth book, on the one hand, is pivotal in these questions. On the other hand, the relative valuation of its repeated pādas is not likely to be entirely free from subjective elements. Therefore I would recommend the reader to test for himself and check off the following list of repetitions, all of which seem to me to show the inferiority of this book; on most of them opinion cannot but be unanimous:

10.10.2: 1.76.4 (less certain)	10.83.7: 8.100.2
10.11.8: 4.56.2; 7.75.7	10.88.2: 4.3.11
10.15.10: 3.4.11 = 7.2.11	10.89.17: 1.4.3; 6.25.9
10.21.1: 3.9.8; 5.20.3, &c.	10.93.11: 1.129.9
10.25.7: 1.91.8	10.94.2: 3.60.3
10.28.7: 4.17.3	10.103.4: 7.32.11
10.22.6: 5.2.8	10.104.6: 7.11.1
10.34.8 and 10.139.3 (both inferior)	10.110.4: 1.124.5
10.35.13: 5.43.10	10.111.5: 3.31.8
10.36.1: 7.44.1	10.111.9: 4.17.1
10.40.13: 8.87.2 (less certain)	10.119.13: 3.9.6, &c.
10.45.11: 4.1.15; 16.6	10.126.1: 2.23.5
10.47.4: 6.19.8	10.126.7: 8.18.3
10.53.5: 7.35.14	10.131.3: 4.17.16
10.62.3: 6.72.2	10.133.6: 9.61.4; 65.9
10.62.8: 6.45.32	10.139.3: 1.96.6
10.63.13: 8.27.16	10.140.6: 1.45.7
10.64.11: 1.144.7	10.141.3: 8.11.6
10.65.7: 1.44.14; 7.66.10	10.141.7: 1.14.3
10.65.14: 7.35.15	10.153.3: 8.14.7
10.65.15 = 10.66.15: 7.35.15	10.154.4: 1.179.2
10.66.13: 1.124.3; 5.80.4	10.175.2: 8.18.10
10.68.11: 1.62.3	10.183.1: 4.36.9
10.69.7: 1.100.12	10.187.4: 3.62.9

The tenth book shows very few, and, on the whole, much less certain cases of superior repetitions. I have pointed out above that the two funeral stanzas 10.14.14 and 10.15.14 seem to me to be respectively superior to 1.15.9 and 1.108.12. Similarly 10.9.6 antedates 1.23.10. Other good cases are 10.22.2: 1.25.15;—10.23.7: 7.22.9;—10.33.2, 3: 1.105.8;—and 10.6.7: 8.96.21. Less certain are the following: 10.45.12: 9.68.10;—10.61.10: 2.1.2;—10.93.1: 6.68.4;—10.93.6: 1.149.1;—and 10.131.6: 6.47.12. It is observable that the superiority of book X is frequently over book I, and that the family books play almost no rôle in these confrontations.

PART THE THIRD

LISTS AND INDEXES

1. REPEATED CADENCES OF RIG-VEDA LINES ALPHABETIZED REVERSELY

This list of repeated cadences of Rig-Veda verses is of course arranged according to the usual direct order of the letters of the Sanskrit alphabet, but the alphabetization is based on the sequence of the letters of each line taking these letters in a reversed order, that is, from the end of each line backwards towards the beginning of each line. Thus the list begins with -ka; it then gives the cadences in -ca, under which come -ā ca, -i ca, -ṁ ca, -ḥ ca; then the cadences in -cha, under which come -m acha, -ty acha, -hy acha, v acha; then the cadences in -ṭha; in -ṇa; in -ta; and so on.

The interest and value of the list for the purposes of Vedic study appear abundantly in the course of this work. Incidentally the list reveals the extreme lack of variety of the finals of the Vedic vocables. Apart from k and ṁ and ṭ, which occur sporadically as finals, these cadences all end either in vowel-sounds (a, ā, i, ī, u, ū, e, ai, o, au), or else in ḥ (s) or m (ṁ) or n or t.

Taking the list of about 1675 repeated cadences as it stands, and not counting the repetitions, the approximate number of occurrences of each final is as follows:

1. Vowel-sounds, 575.

In particular,	a, 157	i, 68	u, 37
	ā, 96	ī, 19	ū, 4
		e, 177	o, 4
		ai, 7	au, 5

2. Visarga, 652.

3. Other consonants, 448. In particular,

Sporadic :	k, 7	ṁ, 2	ṭ, 1
Final t, 79			
Final n, 81			
Final m, 278			

The frequent finals in the order of frequency are:

Visarga, 652	Final ā, 96
Final m, 278	Final n, 81
Final e, 177	Final t, 79
Final a, 157	Final i, 68

CADENCES ENDING IN VOWEL-SOUNDS

ka

vajra sāyaka 10.83.1; 84.6
 tanvā tanā ca 6.49.13; 7.104.10, 11
 çavasā vardhayanti ca 5.11.5; 10.120.9
 pitaraṁ mātaraṁ ca 1.163.13; 10.88.15
 kṣām apaç ca 2.50.7; 6.22.8
 sūtim acha 4.19.5; 9.97.25
 yanty acha 1.71.3; 5.47.6
 yāhy acha 2.18.7; 7.90.1
 gantv acha 1.186.6; 7.18.4
 uçato yaviṣṭha 10.1.7; 2.1
 jaritāraṁ yaviṣṭha 1.189.4; 5.3.11; 10.80.7
 kṛṇavaḥ çaviṣṭha 5.29.13; 6.35.3
 sute raṇa 5.51.8-10; 8.13.9
 abhavo vicakṣaṇa 3.3.10; 9.86.23
 kāmam ā prṇa 1.16.9; 57.5; 8.64.6
 para enāvareṇa 1.164.17, 18, 43
 bṛhatā ravena 7.33.4; 9.97.36

ta

çarma yachata 5.46.7; 7.59.1; 8.18.12; 27.9;
 47.2; 10.63.7
 indrāya gāyata 1.4.10; 5.4; 8.45.21; 89.1
 mā riṣanyata 8.1.1; 20.1
 atke avyata 9.101.14; 107.13
 vācam akrata 7.103.8; 10.34.5; 66.14; 71.2;
 94.14
 maruto yam āvata 1.64.13; 166.8
 devā akrṇvata 1.36.5; 3.11.4; 7.16.12
 mahimānam āgata 1.85.2; 8.59(Vāl.11).2
 camasāṁ apiṇçata 1.169.9; 3.60.2
 arkā anūṣata 5.5.4; 8.63.5
 vāṇīr anūṣata 1.7.1; 8.9.19; 9.104.4
 mahiṣā abheṣata 9.73.2; 86.25
 sargū asṛkṣata 9.64.7; 66.10
 kāmā ayaṁsata 10.40.12; 64.2
 tanvaṁ sujāta 7.8.5; 10.7.6
 tvā puruṣtuta 6.56.4; 8.6.45; 32.10
 agna āhuta 5.11.3; 28.5; 7.15.7
 varuṇo juṣanta 2.27.2; 7.64.1
 maruto juṣanta 5.41.2; 7.58.6
 vasavo juṣanta 7.11.4; 35.14; 56.20
 aṅgirasō juṣanta 7.42.1; 52.3
 kratuṁ juṣanta 1.68.3, 9
 yam avatha 4.37.6; 5.86.1
 yathāsatha 5.61.4; 10.103.13
 ojasā vavakṣitha 2.22.3; 8.12.4
 varivaç cakārtha 1.59.5; 7.98.3; 10.116.3
 aśya veda 1.164.18, 32; 4.23.3; 10.73.10; 111.3
 ko vi veda 1.185.1; 10.12.5

na

açnoti kaç cana 2.16.3; 10.62.9
 cāraṇaḥ sthana 5.59.3; 10.94.10
 ahiṁ jaghāna 2.12.11; 5.29.8
 ya imā jajāna 8.96.12; 10.82.7
 rodasī ṛtena 1.133.1; 5.1.7
 āhutaṁ ghr̥tena 7.8.1; 10.36.6
 suyujā rathena 1.113.14; 117.15; 4.14.3
 vasumatā rathena 1.118.10; 125.3; 4.4.10;
 7.67.3
 bṛhatā rathena 3.53.1; 7.78.1
 trivṛtā rathena 1.34.12; 118.2
 suvṛtā rathena 1.118.3; 3.58.3; 4.44.5; 10.70.3
 nāsatyā rathena 1.116.20; 7.72.1, 2
 mahatā vadhena 1.32.5; 4.18.7; 5.32.8;
 7.104.16
 avasā nūtanena 5.42.18; 43.17; 76.5; 77.5;
 75.1.1
 javasā nūtanena 1.118.11; 5.78.4
 avasā çantamena 5.76.3; 10.15.4
 marçayati dvayena 1.147.4, 5; 5.3.7
 sūtāṁ upa 5.78.1-3; 8.6.42; 10.167.2
 adhvarāṁ upa 1.48.11; 135.5; 8.35.21; 10.32.2
 suṣtutir upa 8.17.4; 35.20
 sūtāṁ piba 1.10.11; 16.7; 84.4; 8.6.36; 32.21;
 65.5

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pavasva madintama 9.25.6; 50.4, 5
 suṣtutir mama 8.5.3; 8.6; 38.6
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 4.5.4
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 amṛtasya nāma 3.20.3; 10.12.6
 cāru nāma 2.35.11; 3.5.6; 54.16, 17; 56.4;
 9.96.16
 sakhye syāma 4.17.9; 7.54.2
 umatāu syāma 1.98.1; 3.59.3; 8.48.12
 çarman syāma 1.51.15; 2.27.16
 vāmabhājāḥ syāma 3.55.22; 6.71.6
 vayasā bhagavantāḥ syāma 1.164.40; 7.41.5;
 bhagavantāḥ syāma 7.41.4
 abhi vaḥ syāma 7.48.2; 56.24
 sumanasāḥ syāma 6.52.5; 7.4.4
 namasopa sedima 5.8.4; 8.49(Vāl.1).6
 haviṣā vidhema 8.48.12, 13; 96.8; 10.168.4
 pr̥tanā jayema 2.40.5; 10.128.1
 duritā tarema 6.2.11; 15.15; 68.8; 7.65.3;
 8.42.3; 10.113.10

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 rudraṁ huvema 7.41.1; 10.126.5
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 manave bādhitāya 6.49.13; 7.91.1
 rarimā te madāya 3.32.2; 35.1; 5.43.3
 andhaso madāya 2.19.1; 7.90.1
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 mahate dhanāya 1.104.7; 9.97.4
 stuvate kṛṣṇiyāya 1.116.23; 117.7
 mahata indriyāya 1.104.6; 10.116.1
 dācuse martyāya 1.113.18; 124.12; 4.11.3;
 26.2; 34.4; 5.3.1; 7.5.8; 11.3; 71.2;
 10.15.7
 vāvṛdhe viryāya 3.36.5; 6.19.1; 30.1; 10.30.4
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 jāta indra 3.32.10; 5.30.4
 asmākam indra 2.30.4; 4.20.3
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 62.9; 9.12.7; 10.140.6
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 uta tmanā 1.79.6; 5.5.9; 8.84.3
 adha tmanā 1.133.5; 139.10
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bradhñasya viṣṭapam 8.69.7; 9.113.10
na rūpam 1.166.44; 10.168.4
bhūri vāmam 1.33.3; 124.12; 6.64.6; 71.4;
10.42.8
avṛṇīta somam 1.32.3; 3.36.8
sunavāma somam 1.99.1; 103.6; 3.53.4
çūra somam 1.32.12; 2.11.11
iha pāhi somam 3.51.7; 10.160.2; pāhi somam
3.47.3

yam

vāram avyayam 9.37.3; 67.20; 69.4; 86.31.
Cf. vāram avyayam.
vy avyayam 9.49.4; 100.4
rādho ahrayam 5.79.5; 8.54(Vāl.6).8 (cf. 1)
yujā vayam 8.21.11; 92.32; 102.3; tvayā
yujā vayam 1.8.4; 10.84.4
tvā vayam 1.82.3; 91.11; 130.1; 8.65.6;
9.8.9; 10.26.4; 158.5
īmahe vayam 3.26.5; 7.81.4
hūmahe vayam 1.89.3; 5; 6.46.3; 8.51(Vāl.3).5
divi kṣayam 3.2.13; 10.63.5
nāma yajñīyam 1.6.4; 6.48.21; 8.80.9
mahimānam indriyam 8.3.13; 59(Vāl.11).5;
10.113.1, 3
iva priyam 8.84.1; 9.32.5; 10.22.3; 119.4
iha priyam 1.13.3; 142.4; 5.5.3
abhi priyam 9.8.1; 38.6; 10.53.7
madhu priyam 9.75.2; 86.10, 48; 107.5;
10.138.2
manma nu priyam 6.68.9; 10.96.11
bhāgam ṛtviyam 10.100.2; 179.1
haribhir yāhi tūyam 3.43.3; 7.29.2; yāhi
tūyam 10.10.8; 104.1
anu svarājyam 1.80.1-16; 84.10.12; 2.8.5
mrjanti marjyam 9.15.7; 46.6; 63.20
pratnam īdyam 3.9.8; 8.23.20
avo vareṇyam 5.35.3; 8.27.1
soma vṛṣṇyam 1.91.16; 9.19.7; 31.4

yāsi dūtyam 1.12.4; 44.12; 74.7
martā amartyam 5.14.2; 10.118.6
çūra martyam 1.129.3; 131.7
yad ukthyam 1.52.9; 9.110.8
citram ukthyam 8.67.3; 9.19.1
na āpyam 7.32.19; 8.97.7
paçyamānāsa āpyam 7.83.1; 9.110.6
asty āpyam 1.105.13; 142.1; 8.27.10
indra tubhyam 3.51.6; 52.8; 6.17.11
indra çravāyām 5.38.2; 10.38.2
dāti vāryam 5.48.5; 7.15.12
ta indra vīryam 1.80.8; 8.54(Vāl.6).1; 62.7
rāsva suvīryam 5.13.5; 8.23.12; 98.12; 9.43.6
yāmi suvīryam 8.3.9, 11
vidhate suvīryam 2.1.5; 7.16.12
agne suvīryam 3.13.7; 6.16.12
asme suvīryam 3.10.8; 5.6.10; 6.70.5. Cf.
rayim asme suvīram.
stotre suvīryam 9.20.7; 40.5; 45.6; 62.30;
66.27; 67.19
indra sūryam 4.30.4, 6
iva sūryam 1.130.2; 8.6.20; 99.3; 10.171.4
brahma navyam 4.16.21, &c.; 10.84.3
vāram avyam 9.97.4; 109.16. Cf. vāram
avyayam.
gavyam aṣvyam 8.21.10; 9.108.6
asya pāuṇsya 1.80.10; 155.3; 2.13.10; 8.63.6
indra pāuṇsya 4.30.23; 5.35.4; 8.3.20; 15.8;
32.3

ram

ṛtsu duṣṭaram 1.64.14; 79.8; 2.26.1
agne adhvaram 6.52.12; 8.43.20
gachatho vītho adhvaram 1.151.7; 7.82.7
cārum adhvaram 1.19.1; 5.71.1; 9.44.4
indra gavāçiram 3.42.1, 7
rayim asme suvīram 9.68.10; 10.45.12; 91.15.
Cf. asme suvīryam.
madhvo agram 7.91.5; 10.83.7
abhibhūtīm ugram 1.118.9; 4.38.1
çavasā hanti vṛtram 6.13.3; 68.3; hanti
vṛtram 2.19.4; 5.37.4; 7.58.4; 10.42.5
nāma bhādam 1.108.3; 4.39.4
çarma bhādam 3.54.20; 5.1.10; 7.60.8
achā samudram 2.19.3; 6.30.4
soma indram 6.38.9; 10.42.1
puruhūtam indram 4.20.5; 6.47.11
tumram indram 4.17.8; 18.10
çatavat sahasram 10.102.5, 9

vam

samudram arṇavam 1.19.7; 10.58.5
çṛṇavad dhavam 8.33.9; 43.22; me çṛṇavad
dhavam 5.14.5; 8.61.10

çrutā havam 1.23.8; 10.63.2
 çṛṇudhī havam 4.9.7; 8.3.18; 52(Vāl.4).8;
 74.11
 çrudhī havam 1.2.1; 10.9; 45.3; 142.13;
 5.24.3; 6.45.11; 8.6.18; 74.11
 çṛṇutam havam 1.47.2; 6.60.15; 8.38.8; 85.2
 çrutām havam 2.41.4; 5.75.1-9
 ma imām havam 2.41.13; 6.52.7; 8.73.10;
 imām havam 5.74.10; 8.45.18; 73.5
 sadma pāṛthivam 1.38.10; 5.87.7
 vahatam aṇvīnā yuvam 1.34.4, 5; 92.17;
 157.4; aṇvīnā yuvam 1.34.3; 5.75.8; 78.6;
 8.8.10; 9.1
 partṛbhiḥ tvam 6.48.10; 7.16.10
 yathā tvam 4.30.1; 8.14.1
 tan mahitvam 1.115.4; 3.32.9
 uṣas tvam 1.48.12; 49.2; 5.79.10
 ṛbhavo mādayadhvam 3.54.12; 4.34.2
 tavase (6.66.9, svatavase) bharadhvam 6.66.9;
 7.5.1
 namobhir ā krṇudhvam 1.77.2; 10.6.5
 avase krṇudhvam 1.186.10; 4.3.1; 10.74.5
 prṣatīr ayugdhvam 1.39.6; 85.4, 5; 5.55.6;
 57.3

çam

sūra etaçam 8.1.11; 9.63.8
 pipyuṣīm iṣam 8.7.3; 54(Vāl.6).7; 72.16;
 9.61.15; 86.18
 mahīm iṣam 2.34.8; 4.32.7; 8.6.23; 9.41.4;
 65.13; 10.140.5
 anu joṣam 5.33.2; 6.66.4
 rodasī antarikṣam 1.73.8; 5.85.3; 10.139.2
 rajo antarikṣam 6.61.11; 10.66.11
 urv antarikṣam 1.91.22; 3.54.19; 5.1.11;
 6.47.4; 7.98.3; 9.81.5; 10.124.6
 adhvarasya pracetasam 7.16.12; 10.140.5
 vajram āyasam 1.52.8; 81.4; 10.113.5
 viçvahā dīdivāṁsam 2.35.14; 6.1.3; 10.88.14
 apo vavṛvāṁsam 2.14.2; 6.20.2
 somino grham 1.22.4; 49.1
 dāçuṣo grham 1.110.2; 7.74.4; 8.5.5; 22.3;
 85.6

gām

uṣasam sūryam gām 7.44.3; 10.67.5
 pipyathur gām 1.116.22; 6.62.7
 pitur jām 9.89.2; 10.3.2
 janima mānuṣāṇām 6.18.7; 7.62.1
 havyā mānuṣāṇām 1.128.7; 5.7.3
 patī rayīnām 1.68.7; 9.101.6
 rayipatī rayīnām 1.60.4; 72.1; 2.9.4; 9.97.24

24 [H.O.S. 24]

sadanam rayīnām 1.96.7; 6.7.2; AV. 7.40.2;
 11.1.34
 iṣām rayīnām 1.181.1; 6.60.13
 sthātār rayīnām 8.24.17; 33.12; 46.1
 asi mānuṣīnām 1.59.5; 3.34.2
 grṇatām ṛṣīnām 6.44.13; 10.89.16
 çūra nr̥ṇām 7.32.11; 8.66.5
 apasī svasīṇām 3.1.3, 11
 eha gachatām 1.21.4; 22.1
 asunitim etām 10.15.14; 16.2
 vṛṣaṇā juṣethām 1.93.7; 7.70.7 ff.
 indra panthām 6.17.12; 47.20

nām

prayujo janānām 10.33.1; 96.12
 atithīm janānām 6.7.1; 10.1.5
 sanaye dhanānām 1.31.8; 124.7; 4.20.3;
 6.26.8; 9.96.20; 10.30.11
 devānām uta martyānām 4.12.5; 9.97.24;
 10.88.15; AV. 4.14.5, *et al.*; Kāug. 106.7
 vṛṣabha carṣaṇīnām 3.6.5; 8.96.18; 10.180.3
 vṛṣabham carṣaṇīnām 3.62.6; 6.1.8; 18.1;
 8.96.4; TA. 3.15.2
 jagataç carṣaṇīnām 6.30.5; 7.27.3; MS.
 4.14.13; 236.5
 havyo matīnām 3.5.3; 49.3
 achoktibhir matīnām 1.61.3; 184.2
 pañca kṣitīnām 1.7.9; 5.35.2
 vṛṣabha kṣitīnām 1.177.3; 6.32.4
 garbham oṣadhīnām 7.101.1; 102.2
 padaviḥ kavīnām 3.5.1; 9.96.6, 18
 kavitamam kavīnām 5.42.3; 6.18.14
 vasupate vasūnām 1.170.5; 3.30.19; 10.47.1
 dāvane vasūnām 2.11.1; 9.93.4
 içe vasūnām 1.127.7; 7.75.5
 vasupatīm vasūnām 3.36.9; 5.4.1
 nāma gonām 5.3.3; 9.87.3
 çūra gonām 8.78.1; 10.47.1
 kṣaye maghonām 5.64.4, 5
 agre ahnām 5.1.4, 5; 80.2; 10.110.4
 sudīnatve ahnām 3.8.5; 23.4; 7.88.4; 10.70.1
 abhipitve ahnām 1.126.3; 4.34.5; 35.6
 ketum ahnām 3.34.4; 7.5.5
 pṛthivīm dyām utemām 3.32.8; 34.8; 10.88.3, 9;
 121.1

yām

vimadāya jāyām 1.116.1; 117.20
 prāvṛṣy āgatāyām 7.103.3, 9
 sambhṛtam usriyāyām 3.30.14; 39.6
 pṛthivīm uta dyām 1.154.4; 3.30.11; 59.1;
 5.62.3; 85.4; 6.47.29; 51.8; 9.97.13;
 10.81.6; 89.4

iva dyām 1.127.2; 173.6
 nakṣati dyām 4.43.5; 10.3.5
 harivo haribhyām 3.30.2; 10.104.6
 yat pṛthivyām 1.108.11; 4.5.11
 amṛtatvam aṣyām 5.4.10; 10.62.1
 ayaso na dhārām 6.3.5; 47.10
 kṛṇvata trām 1.100.7; 4.24.3

vām

aṣvinā vām 1.120.1, 6
 mahinā vām 1.180.5; 6.59.2
 suteṣu vām 6.59.1, 4; 8.59(Vāl.11).1
 vartate vām 4.43.5; 5.62.4; 77.3
 huve vām 6.60.13; 10.61.4
 ratho vām 1.108.1; 11.6.18; 183.3
 kṛtaṁ vām 1.117.8; 8.57(Vāl.9).3
 viçpatim viçām 3.13.5; 10.92.1
 eka eṣām 1.164.44; 7.103.6
 agna eṣām 5.10.3; 16.4
 iça eṣām 1.165.10; 6.51.8
 jānam eṣām 1.37.9; 5.53.1
 nūnam eṣām 5.56.5; 61.14; 8.18.1
 dadhiṣe svarṣām 5.45.11; 10.8.6

im

jagatas tasthuṣas patim 1.89.5; 7.66.15
 çavasas patim 3.4.5; 6.44.4
 hṛdā matim 1.105.15; 10.119.5
 abhi devavitim 9.89.7; 97.21

varuṇaṁ mitram agnim 4.39.4; 6.50.1
 amṛtasya nābhim 2.40.1; 3.17.4; 5.47.2
 madhva ūrmim 3.47.1; 6.41.2
 madhumantam ūrmim 4.57.2; 10.30.7, 8
 gātum ūrmim 1.95.10; 7.47.4
 manyase rayim 5.20.1; 10.21.4
 sahasraṇaṁ rayim 9.13.5; 98.4
 sānasim rayim 1.8.1; 10.140.5
 parvataṁ girim 5.56.4; 8.64.5
 sahasrasām ṛṣim 1.10.11; 9.54.1
 indra sānasim 8.21.2; 10.63.14
 pṛtanāsu sāsahim 8.61.12; 70.4
 pṛtsu sāsahim 8.15.4; 61.3

im

uṣasaṁ vibhātīm 3.61.5; 7.78.4
 viçvataḥ sīm 1.33.9; 100.14; 11.6.20; 122.6;
 5.47.2

um

uta kratum 1.80.15; 8.7.24; 15.7; 23.8;
 9.4.3; 10.25.1
 anu kratum 8.63.5; 10.11.3
 mahām urum 1.57.6; 2.22.1; 8.65.3
 aṣvyāṁ paçum 5.61.5; 8.34.16; 10.48.4
 abhi mātaraḥ (9.86.36, mātaraḥ) çicum 1.140.3;
 9.86.36
 divaḥ çicum 4.15.6; 9.1.9
 dugdham aṇçum 5.36.1; 7.98.1

2. LIST OF LINES REPEATED IN ONE AND THE SAME HYMN

WHEN verses are repeated in contiguous or nearly contiguous stanzas of the same hymn these repetitions encroach upon the domain of concatenation. This latter kind of repetition does not in general figure here, because it is outside of the proper limits of our theme. Sufficient reference to it is made above, on pages 5 ff. Some of the repeated lines below are clearly catenary; others, less obviously, may be the same. Thus 1.101.8^d, 9^b, or 9.67.31^{ab}, 32^{ab}, and others. It is not easy to draw the line.

In a few cases the present repetitions approach refrains in character. Thus 8.8.8^d, 15^b, 19^d, gīrbhīr vatso avīrdhat, if it occurred at the end of successive stanzas would be counted a refrain. The same impression, rather than that of concatenation, is produced by 1.191.5^c, 6^c, adṛṣṭā viṣvadrṣṭāḥ.

In two cases, 8.97.7^a, 7^d and 8.97.8^a, 8^d, we have the suggestion of a type of repetition which occurs in a completed fashion when the refrain appears first at the beginning of the first stanza and again at its end, and then continues to reappear at the end of each stanza of the remainder of the hymn; see the introduction to the next list (3).

The lines repeated in the same hymn now follow:

1.12.3 ^a , 10 ^b (<i>et al.</i>), agne devān ihā vaha	1.164.30 ^d , 38 ^b , amartyo martyenā sayoniḥ
1.13.3 ^b , 7 ^b , asmin yajña upa hvaye	1.164.43 ^d , 50 ^b , tāni dharmāṇi prathamāny āsan
1.36.2 ^c , 6 ^c , sa tvaṁ no adya sumanā ihāvitā (6 ^c , utāparam)	1.191.1 ^d , 4 ^d , ny adṛṣṭā alipsata
1.37.1 ^a , 5 ^b , krīṣṇaṁ vaḥ cārdho (5 ^b , krīṣṇaṁ yac chardho) mārutam	1.191.5 ^c , 6 ^c , adṛṣṭā viṣvadrṣṭāḥ
1.47.3 ^b , 5 ^d (<i>et al.</i>), pātāṁ somam ṛtāvīdhā	3.21.1 ^c , 4 ^b , stokānām (4 ^b , stokāso) agne medaso ghṛtasya
1.47.3 ^c , 6 ^a , athādya (6 ^a , sudāse) dasrā vasu bibhratā rathe	3.28.1 ^b , 6 ^b , puroḷāṣaṁ jātavedaḥ
1.52.5 ^a , 14 ^c , abhi (14 ^c , nota) svavṛṣṭīm made asya yudhyataḥ	✓3.53.5 ^c , 6 ^c , yatrā rathasya bṛhato nidhānam
1.101.8 ^d , 9 ^b , tvayā haviḥ cakṛmā satyarādhaḥ (9 ^b , brahmavāhaḥ)	4.15.7 ^b , 9 ^b , kumārāḥ sāhadevyāḥ; 4.15.8 ^b , kumārāt sāhadevyāt
1.122.3 ^d , 14 ^b , tan no viṣve varivasyantu devāḥ	4.45.2 ^d , 6 ^b , svar ṇa cūkraṁ tanvanta ā rajaḥ
1.135.3 ^d , 4 ^c , vāyo havyāni vitaye	5.1.5 ^d , 6 ^a , agnir hotā niśasādā (6 ^a , ny asidat) yajīyān
1.135.3 ^f , 6 ^b , adhvaryubhir bharamāṇāyaṁsata	5.12.2 ^d , 6 ^b , ṛtāṁ sa pāty (2 ^d , sapāmy) aruṣasya vṛṣṇaḥ
1.137.1 ^c , 3 ^d , asmatrā gantam upa naḥ	5.40.5 ^b , 9 ^b , tamasaṁvidhyat āsuraḥ
1.161.4 ^a , 13 ^a , cakṛvāṁsa (13 ^a , suṣupvāṁsa) ṛbhavas tad aprchata	5.44.14 ^d , 15 ^d , tavāham asmi sakhye nyokāḥ
1.162.6 ^d , 12 ^d , uto teṣāṁ abhigūrtir na invatu	5.79.3 ^b , 9 ^a , vy uchā duhitar divaḥ
	5.79.6 ^c , 7 ^c , ye no rādhaṁsy ahrayā (7 ^d , aṣṣvā)

- 6.15.6^d, 6^e, devo deveṣu vanate hi vāryam
(6^e, no duvaḥ)
6.16.29^b, 36^b (*et al.*) jātavedo vicarṣaṇe
6.50.4^b, 15^e, adyā (15^e, gnā) hutāso vasavo
dhrṣṭāḥ
6.53.5^b, 7^b, ārayā (7^b, paṇinām) hṛdayā kave
6.53.7^a, 8^d, ā rikha kikirā kṛṇu
6.69.4^d, 7^d, upa brahmāṇi ṣṛṇutaṁ giro (7^d,
havaṁ) me
6.71.1^a, 4^a (*et al.*), ud u ṣya devaḥ savitā
hiraṇyayā (4^a, damūnāḥ)
6.75.12^d, 17^d (*et al.*), aditīḥ ṣarma yachatu
7.33.9^e, 12^e, yamena tataṁ paridhiṁ vayantaḥ
(12^e, vayiṣyan)
8.5.20^a, 30^a, tena no vājiniṣasū
8.6.21^b, 43^e, kaṇvā ukthena vāvṛdhuḥ
8.7.8^e, 36^e, te bhānubhir vi tasthire
8.8.1^a, 18^a (*et al.*), ā no (18^a, vām) viṣvābhir
ūtibhiḥ
8.8.4^b, 8^e, putraḥ kaṇvasya vām iha (8^e, ṛṣiḥ)
8.8.8^d, 15^b, 19^d, gīrbhir vatso avivṛdhat
8.8.11^{ab}, 14^{od}, ataḥ sahasranirñijā rathenā
yātam aṣvinā
8.9.3^e, 9^e (*et al.*), evet kāṇvasya bodhatam
8.40.10^e, 11^e, uto nu cid ya ojasā (11^e, ohate)
8.40.10^d, ṣuṣṇasyāṇḍāni bhedati: 8.10.11^d,
āṇḍā ṣuṣṇasya bhedati
8.40.10^e, 11^e (*et al.*), jeṣat (11^e, ajāliḥ) svarva-
tīr apaḥ
8.43.18^b, 29^b, viṣvāḥ suksitayaḥ pṛthak
8.47.15^e, 17^e, trite (17^e, evā) duṣvapnyam
sarvam
8.67.1^e, 10^e, sumṛṭikāḥ (10^e, sumṛṭikām) abhi-
ṣṭaye
8.87.2^{ab}, 4^{ab}, pibataṁ gharmanā madhumantam
aṣvinā barhiḥ sīdataṁ narā (4^b, sumat)
8.92.14^e. 22^e, na tvām indrāti ricyate
8.94.3^e, 9^e (*et al.*), marutaḥ somapītaye
8.97.7^a, 7^d, mā na indra parā vṛṇak
8.97.8^a, 8^d, asme indra sacā sute
8.101.7^d, 10^b, prati havyāni vītaye
9.4.5^b, 6^a, tava kratvā tavotibhiḥ
9.6.2^a, 3^a, abhi tyam madyam (3^a, pūrvyam)
madam
9.63.10^b, 17^e (*et al.*), gira (17^e, indum) indrāya
matsaram
9.67.31^{ab}, 32^{ab}, yaḥ pāvamānir (32^{ab}, pāva-
mānir yo) adhyety ṛṣibhiḥ sambhṛham
rasam
9.96.6^d, 17^d, somaḥ pavitram aty eti re-
bhan
9.97.16^d, 19^b, adhi (19^b, pari) ṣṇunā dhanva
sāno avye
9.97.42^b, 49^b, matsi (49^b, abhi) mitrāvaruṇā
pūyamānaḥ
9.100.2^d, 8^d, viṣvāni dāṣuṣo gr̥he
9.108.1^a, 15^e (*et al.*) pavasva madhumatta-
maḥ
10.10.13^d, 14^b, pari śvajāte libujeva vṛkṣam
10.61.10^a, 11^a, makṣū kanāyūḥsakhyaṁ navag-
vāḥ (11^a, navīyaḥ)
10.72.2^d, 3^b, asataḥ sad ajūyata
10.86.16^b, 17^d, antarā sakhyā kapṛt
10.86.16^d, 17^b, niṣeduṣo vijrmbhate
10.87.4^e, 13^d, tābhīr (13^d, tayā) vidhya hṛdaye
yātudhānān
10.90.3^a, 9^a, tasmād yajñāt sarvahutaḥ
10.97.4^d, 8^d, ātmānaṁ tava pūruṣa
10.97.19^d, 21^d, asyāi sām dhatta vīryam
10.119.2^b, 3^a, un mā pītā ayaṁsata
10.173.3^b, 6^a, dhruvaṁ dhruveṇa haviṣā
10.175.1^b, 4^b, devaḥ suvatu dharmaṇā

3. LIST OF REFRAIN-LINES

REGULAR refrain-lines occur at the end of two or more successive stanzas in the same hymn, or at the end of a number of stanzas in more or less contiguous hymns in the same book. There are also quite a number of obvious refrain-lines which betray their character in that they occur a fair number of times scatteringly throughout the collection, but every time at the end of stanzas. These are not included in the present List, because they are on their face not sufficiently differentiated from many other formulaic verses which are certainly not refrains.

Thus *bṛhad vadema vidathe suvīrāḥ* is a regular refrain at the end of many verses of the second book (see 2.1.16^d ff.). This refrain does not differ in spirit from *suvīrāso vidatham ā vadema*, which occurs thrice scatteringly as the last verse of 1.117.25; 2.12.15; 8.48.14; or from *suvīryasya patayaḥ syāma*, which occurs scatteringly four times at the end of stanzas (see under 4.51.10^d); or from *vayaṁ syāma patayo rayīṇām*, which occurs scatteringly five times at the end of stanzas (see under 4.50.6^d).

Similarly the type, *rayīm dhātām vasumantām çatagvinam*, 1.159.5^d ff. (q.v.), though somewhat varied in its several recurrences, occurs every time at the end of a stanza, and is distinctly in the nature of a refrain. Cf. also the type, *tasya vayanī sumatāu*, &c., under 3.1.21^{cd}, and many others. Thus the question as to the character and extent of refrain in the RV. is really an open one, to be determined by intrinsic as well as extrinsic consideration, and not marked off by hard and fast lines from other kinds of formulaic repetition.

On the other hand there is a second type of refrain, namely that of entire stanzas repeated at the end of hymns. These are considered and listed by themselves on pp. 493 ff.; they are, of course, to be treated in connexion with the present list.

In three cases we have a type of refrain in which a verse is repeated, first at the beginning and the end of a first stanza, and then continued at the end only of the remaining stanzas. This peculiar rhetoric appears in 1.97.1^a, 1^c-8^c, *apanaḥ ṣoṣeṣad agham*; in 8.93.31^a, 31^c-33^c, *upa no haribhiḥ sutam*; and in 9.58.1^a, 1^c-4^c, *tarat sa mandī dhāvati*. See also 8.97.7^a, 7^d and 8.97.8^a, 8^d, and the remark at the end of the introduction to the preceding List (2). This type, if it continues at all, is sporadic in Vedic literature, not destined to survive in spite of a certain rhetorical effectiveness.

The refrains of the hymn 8.35 constitute themselves the verse-lines of a continuous new hymn of the Rig-Veda, whose verses are plucked apart, padded, and made to serve as refrains of the existing hymn. See especially the sequence beginning with 8.35.4^{b-6b}. Both the existing hymn and the refrain-hymn are Aṇvin hymns, and each of the stanzas ends with the word aṇvinā :

viṇveha devāu savanāva gachatam,
iṣam no voham aṇvinā
somaṁ sutam mahiṣeva gachathah,
trir vartir yātam aṇvinā
prajāṁ ca dhattam draviṇam ca dhattam,
ūrjam no dhattam aṇvinā
marutvantā jaritur gachatho havam,
ādityāir yātam aṇvinā
hataṁ rakṣāṁsi sedhatam amivāḥ,
somaṁ sunvato aṇvinā

The refrain-lines now follow :

- 1.19.1^{c-9c}, marudbhīr agna ā gahi
1.28.1^{cd-4cd}, ulūkhalaśutanām aved v indra
jalgalah
1.29.1^{ode-7ode}, ā tū na indra ṇasaya goṣv
agveṣu ṇubhriṣu sahasreṣu tuvīmagna
1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d;
9.93.5^d, prātar makṣū dhiyāvasur jagamyāt
1.78.1^{c-5c}, dyumnāir abhi pra ṇonumah
1.80.1^{c-16c}, arcann anu svarājyam
1.82.1^{c-5c}, yojā nv indra te harī
1.84.10^{c-12c}, vasvīr anu svarājyam
1.94.1^{d-14d}, agne sakhye mā riṣāma vayan
tava
1.94.16^{cd}; 95.11^{cd}; 96.9^{cd}; 98.3^{cd}; 100.19^{cd};
102.11^{cd}; 103.8^{cd}; 105.19^{cd}; 106.7^{cd}; 107.3^{cd};
108.13^{cd}; 109.5^{cd}; 110.9^{cd}; 111.5^{cd}; 112.25^{cd};
113.20^{cd}; 114.11^{cd}; 115.6^{cd}; 4.97.58^{cd}, tan
no mitro varuṇo māmahantām aditiḥ sin-
dhuḥ prthivī uta dyāuḥ
1.96.1^{d-7d}, devā agniṁ dhārayan draviṇodām
1.97.1^a, 1^{c-8c}, apa nah ṇocucad agham
1.100.1^{d-15d}, marutvān no bhavtv indra ūti
1.101.1^{d-7d}, marutvantam sakhyāya havāmahe
1.105.1^{c-18c}, vittam me asya rodasi
1.106.1^{cd-6cd}, ratham na durgād vasavaḥ sudā-
navo viṇvasmān no aṇhaso niṣ pipartana
1.108.1^d, 6^{d-12d}, athā somasya pibatam sutasya
1.108.7^{c-12c}, atah pari vṛṣanāv ā hi yātam
1.112.1^{d-23d}, tābbhir ū sv ūtibhir aṇvinā gatam
1.113.4^{d-6d}, usā ajigar bhuvanāni viṇvā
1.162.8^d, 9^d, 14^d, sarvā tā te api deveṣv asti
1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d;
171.6^d; 173.13^d; 174.10^d; 175.6^d; 176.6^d;
177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d;
183.6^d; 184.6^d; 185.11^d; 186.11^d; 189.8^d;
190.8^d, vidyāmeṣam vṛjanam jiradānum
1.185.2^{d-8d}, dyāvā rakṣatam prthivī no abhvāt
1.191.10^{c-f}, 11^{c-f}, so cin nu na marāti no vayan
marāmāre asya yojanam hariṣṭhā madhu
tvā madhulā cakāra ; 1.191.12^{c-f}, tāṇ cin
nu na maranti no vayan, &c. ; 1.191.13^{de},
āre asya yojanam, &c.
2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d;
16.9^d; 17.9^d; 18.9^d; 20.9^d; 23.19^d; 24.16^d;
27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, bṛhad vadema vi-
dathe suvirāḥ
2.13.2^{d-4d}, yas tākrṇoh prathamam sāsy uk-
thyah
2.15.2^{d-9d}, somasya tā mada indraṇ cakāra
2.22.1^{d-3d}, sāinam saṇcad devo devam satyam
indram satya induh
2.23.19^{cd}, 24.16^{cd}; 35.15^{cd}, viṇvam tad bhad-
ram yad avanti devā bṛhad vadema vidathe
suvirāḥ. Cf. under 2.1.16^d
2.25.1^{d-5d}, yam-yam yujam kṛṇute brah-
manas patih
3.55.1^{d-22d}, mahad devānām asuratvam
ekam ; 10.55.4^d, mahan mahatyā asurat-
vam ekam
4.16.21^d; 17.21^d; 19.11^d; 20.11^d; 21.11^d;
22.11^d; 23.11^d; 24.11^d; 56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ
4.42.1^{cd}, 2^{cd}, kratum sacante varuṇasya devā
rajāmi kṛṣṭer upamasya vavreḥ
4.48.1^{cd-4cd}, vāyav ā candreṇa rathena yāhi
sutasya pitaye
5.6.1^{c-10c}, iṣam stotrbhya ā bhara

- 5.9.7°; 10.7°; 16.5°; 17.5°, utāidhi pr̥tsu no vṛdhe
 5.40.1^d-3°, vṛṣannindra vṛṣabbhivṛtrahantama
 5.42.16^d; 43.15^d, devo-devaḥ suhavo bhūtu mahyaṁ mā no mātā pr̥thivī durmatāu dhāt
 5.51.8°-10°, ā yāhy agne atrivat sute rāṇa
 5.55.1^d-9°, ṣubhaṁ yātām anu rathā avṛtsata
 5.72.1^d-3°, ni barhiṣi sadatām (3°, sadatām) somapītaye
 5.75.1^d-9°, mādhvī mama grutam havam
 5.78.1^d-3°, haṁsāv iva patatam ā sutāṁ upa
 5.79.1^d-3°, satyaçravasi vāyve sujāte aça-sūnṛte
 5.79.1^d-10°, sujāte aça-sūnṛte
 6.2.11°, 14.6°; 15.15°, tā tarema tavāvasā tarema
 6.4.8°; 10.7°; 12.6°; 13.6°; 17.15°; 24.10°; madema çatahimāḥ suvirāḥ
 6.43.1^d-4°, ayaṁ sa soma indra te sutaḥ piba
 6.44.1^d-3°, somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ
 6.53.5°-7°, athem asmabhyam randhaya
 7.1.20°, 25°, &c. (see p. 306), yūyam pāta svastibhiḥ sadā naḥ
 7.49.1^d-3°, tā āpo devir iha mām avantu
 7.50.1^d-3°, mā mām padyena rapasā vidat tsaruh
 7.55.3°, 4°, stotṛn indrasya rāyasi kim asmān duchunāyasi ni šu svapa
 7.89.1^d-4°, mṛṣā suksatra mṛṣaya
 8.12.25°-27°, ād it te haryatā harī vavakṣātuḥ
 8.12.28°-30°, ād it te viçvā bhuvanāni yemire
 8.31.15^d-18^d, devānām ya in mano yajamāna iyakṣaty abhid ayaḥvano bhuvat
 8.34.1^d-15^d, divo amuṣya çasato divam yaya divāvaso
 8.35.1^d-21°, sajoṣasā uṣasā sūryeṇa ca
 8.35.1^d-3°, somaṁ pibatam açvinā
 8.35.4^b-6°, viçveha devāu savanāva gachatam
 8.35.4^d-6°, iṣam no voḥham açvinā
 8.35.7^b-9°, somaṁ sutam mahiṣevāva gachathah
 8.35.7^d-9°, trir vartir yātām açvinā
 8.35.10^b-12°, prajām ca dhattam draviṇam ca dhattam
 8.35.10^d-12°, ūrjam no dhattam açvinā
 8.35.13^b-15°, marutvantā jaritur gachatho havam
 8.35.13^d-15°, ādityāir yātām açvinā
 8.35.16^b-18°, hataṁ raksānsisedhatam amivāḥ
 8.35.16^d-18°, somaṁ sunvato açvinā
 8.35.19^b-21°, çyāvāçvasya sunvato madacyutā
 8.35.19^d-21°, açvinā tirohnyam
 8.35.22^d-24^d, ā yātām açvinā gatam avasyur vām aham huve dhattam ratnāni dāçuse. Cf. note under this item on p. 372
 8.36.1^b-6° pibā somaṁ madāya kam çatakrato, yam te bhāgam adhārayan viçvāḥ sehanāḥ prtanā uru jrayaḥ sam apsuḥ marutvān indra satpate.
 8.37.1^d, 2^b-6^d, indra viçvābhīr ūtibhiḥ mādhyamdinasya savanasya vṛtrahann anedya pibā somasya vajrivaḥ. Cf. under 8.32.12°
 8.38.1^d-3°, indrāgnī tasya bodhatam
 8.38.4^d-6°, indrāgnī ā gataṁ narā
 8.38.7^d-9° (*et al.*), indrāgnī somapītaye
 8.39.1^d-40.11°; 41.1^d-10°; 42.4^d-6°, nabhan-tām anyake same
 8.42.4^d-6°, nāsatyā somapītaye
 8.45.1^d-3°, yeṣām indro yuvā sakhā
 8.45.40°-42°, vasu spārham tad ā bhara
 8.47.1^d-18^d, anehaso va ūtayaḥ suūtayo va ūtayaḥ. Cf. 5.65.5°
 8.62.1^d-6°, 7^d-9°, 10°-12°, bhadra indrasya rātayaḥ
 8.73.1^d-18^b, anti ṣad bhūtu vām avaḥ
 8.82.7^b-9°, pibed asya tvam iṣe
 8.85.1^d-9° (*et al.*), madhvaḥ somasya pītaye
 8.86.1^d-3°, tā vām viçvako havate tanūkṛthe
 8.86.1^d-5°, mā no vi yāuṣṭam sakhyā mumo-catam
 8.93.28°-30°, yad indra mṛṣayāsi naḥ
 8.93.31°, 31°-33°, upa no haribhiḥ sutam
 8.94.10°-12° (*et al.*), asya somasya pītaye
 8.102.4^d-6°, agniṁ samudravāsasam
 9.4.1^d-10°, athā no vasyasas kṛdhi
 9.18.1^d-7°, madesu sarvadhā asi
 9.58.1°, 1°-4°, tarat sa mandī dhāvati
 9.65.28°-30°, pāntam ā puruṣprham
 9.67.10°-12°, ā bhakṣat kanyāsu naḥ
 9.112.1^d-4°; 113.1^d-11°; 114.2°-4° (*et al.*). indrayendo pari srava
 9.113.8^d-11°, tatra mām amṛtam kṛdhi
 10.35.5^d-12°, svasty agniṁ samidhānam imahe
 10.36.2^d-12°, tad devānām avo adyā vṛṇi-mahe
 10.47.1^d-8°, asmabhyam citram vṛṣaṇam rayim dāḥ
 10.58.1^b-12^b, mano jagāma dūrakam, tat ta āvartayāmasiḥa kṣayāya jivase
 19.59.1^d-4°, parātaram su nirṛtir jihitām
 10.59.8^d, 9^d, 10^d, bharatām apa yad rapo dyāuḥ pr̥thivī kṣamā rapo mo šu te kiṁ canāmamat. Cf. 9.114.4°, mo ca naḥ kiṁ canāmamat

- 10.60.8^{cd}_{ae}; 9^{cd}_e, evā dādhāra te mano jīvātave
na mṛtyave 'tho ariṣṭatātaye; 10.60.10^{cd},
the same, minus the first pāda
- 10.62.1^d-4^d, prati gr̥bhṇita mānavam̐ sume-
dhasaḥ
- 10.85.43^d, 44^d (*et al.*), çam̐ no bhava dvipade
çam̐ catuṣpade
- 10.86.1^c-23^c, viçvasmād indra uttarah
- 10.100.1^d-11^d, ā sarvatātīm aditiṁ vṛṇīmahe
- 10.119.1^c-13^c, kuvit somasyāpām iti
- 10.121.1^d-9^d, kasmāi devāya haviṣā vidhema
- 10.126.3^b-7^b (*et al.*), varuṇo mitro aryamā
- 10.133.1^{fs}-3^{fs}; 4^{ef}-6^{ef}, nabhantām anyakeṣām
jyākū adhi dhanvasu
- 10.134.1^{ef}-6^{ef}, devī janitry ajījanad bhadra
janitry ajījanat
- 10.162.3^d-6^d, tam ito nāçayāmasi
- 10.163.5^{cd}, 6^{cd}, yakṣmaṁ sarvasmād ātmanas
tam idam̐ vi vṛhāmi te
- 10.181.1^c-3^c, dhātur dyutānāt savituḥ ca
viṣṇoḥ
- 10.182.1^{cd}-3^{cd}, kṣipad açaṣtim apa durmatim̐
hann athā karad yajamānāya çam̐ yoh
- 10.187.1^c-5^c, sa naḥ paṣad ati dviṣaḥ

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ADDITIONS AND CORRECTIONS

- Under 1.1.5 the pāda, *çucayo yanti vitayo*, should be in thick type
 After 1.8.7^b add: [1.8.10^b, *stōma ukthām ca çāṅsyā*: 8.63.2^a, *ukthā brāhma ca çāṅsyā*]
 Change 1.9.6^a (in its order) to 1.9.6^c
 Under 1.9.10^c in the heading of 10.96.2^d correct *Āṅgīrasa* to *Āṅgīrasa*. In the earlier sheets the macron (sign of length) frequently broke off in the press owing to no fault of the author (A instead of Ā). The listing of these cases is superfluous, as they cannot be mistaken, and are in any case unimportant
 Under 1.10.8 the letter *ç* in *jeṣaḥ* was lost in the press
 Under 1.12.7^b change *ādḥvarām* to *adhvarām*
 Under 1.21.3, second stanza, change cf. 7.15.2^a to cf. 5.86.2^c
 Under 1.25.11^c change (the second) *kṛtāni* to *kṛtāni*
 After 1.29.1^b add: 1.29.1^{cd}–7^{cd}, *ā tū na indra çāṅsaya gōṣv āçveṣu çubhriṣu saḥāsreṣu tuvimagha*
 Before 1.31.8^d insert: [1.31.5^c, *ya āhutiṁ pāri vedā vāṣaṭkṛtiṁ*: 6.1.9^c, . . . *vedā nāmobhiḥ*]
 Before 1.36.3^a insert: 1.36.2^a, 6^c, *sā tvām no adyā sumānā ihāvitā* (6^c, *utāparām*)
 Under 1.36.12^d change (the second) *mṛḷa* to *mṛḷā*
 Under 1.37.12^a change the initial *marūto* in each stanza to *māruto*
 Under 1.39.6^b (second stanza) the *ç* in *çubhrā* was lost in the press
 Under 1.47.8, last line of the note, change (the second) *sīdataṁ* to *sīdatām*
 Under 1.55.2^c, first stanza, change *pitāye* to *pītāye*
 Under 1.58.7, heading of second stanza, read *Āilūṣa* for *Āilūṣa*
 Under 1.62.2, in the note, fourth line from bottom, read follow for followed
 Under 1.92.18, in the third stanza, dele the el-brackets.
 Under 1.98.2, in the first stanza read *divā* for *divā*
 Under 1.105.8, in the heading of the second stanza, and in the second line of the note, read *Āilūṣa* for *Āilūṣa*
 Under 1.127.2, read in the headings of the second and fourth stanzas *Prāgātha* for *Pragātha*
 Under 1.128.2, in the heading of the third stanza, read *Āilūṣa* for *Āilūṣa*
 Under 1.130.7 read 1.51.6^b for 1.56.6^b
 Under 1.131.1^f change *f* to *e*.
 Under 1.132.1 read in the first stanza *nēdiṣṭhe* for *nēdhiṣṭhe*
 Under 1.169.5 read *no* for *no*
 Under 2.12.14 read in the first stanza *yasya* for *yāsya*
 Under 2.14.1, in the heading of the second stanza, read *Āilūṣa* for *Āilūṣa*
 Under 2.18.7 read in the note 7.92.5^c for 7.92.5^d
 Under 2.40.1^b add 9.96.5^b after 8.36.4^a
 After 2.41.20^b add the item, 2.42.1^b: 9.95.2^b, *iyarti vācam aritēva nāvam*
 Under 3.1.19, in the heading of the second stanza, read *Āiṣīrathi* for *Āiṣīrathi*
 Under 3.36.7, in the heading of the third stanza, read *Āilūṣa* for *Āilūṣa*
 On p. 201, first stanza, read *babhūthāsamo* for *babhūthāsamo*
 Under 3.53.16, in the second line of that stanza, the word *sā* is broken off before *pakṣyā*
 Under 4.11.5^d, in the second stanza, read *grhāpatiṁ* for *grhāpatiṁ*
 Under 4.34.10^b read 7.84.4^a for 7.84.4^d, and in the same line *dhattām* for *dhattām*

- Under 4.56.2, in the third stanza, read *devēsu* for *dēveṣu*
 Under 5.3.1 the second *bhavasi* is to be changed to *bhavati*
 For root *varj* in the note to 5.20.3 see now Bloomfield, JAOS. xxxv. 273 ff.
 After 5.40.1^b insert the item: 5.40.1^c-3^c, *vṛṣann indra vṛṣabhir vṛtrahantama*
 Under 5.75.7^b, in the last line of the note, read *aryā* for *arya*
 Under 6.1.12, in the second stanza, read *jirādāno* for *jiradāno*
 To the note on *radhracōdana* under 6.44.10 add: *pātim devi rādhasē codayasva* A.V. 7.46.3,
 and the expression *yājāmānasya coditā* RV. 1.51.8; 10.49.1: *radhrāsya coditā* RV.
 10.24.3
 After 6.49.14^b insert the item: [6.49.5^c, *viṣa ādevīr abhy āgnavāma*: 8.96.15^c, *viṣo ādevīr*
abhy ācārantīh]
 On p. 300, line 4, read *GASI* for *JSAI*
 On p. 309, line 1, change (the first) *kṣāpāvān* to *kṣāpāvān*
 Under 7.18.12 insert 1.52.15^b; 103.7^d, after the colon (:)
 Under 7.44.1^d read in that stanza *agvínōsasam* for *agvinōsasam*
 Under 7.60.4^a read *mādhumanto* for the first *mādhumanta*
 Under 8.1.4 in the first stanza read *cikitvānā* for *cikitvān ā*
 Under 8.1.25 last line read 8.35.22^{cd} for 8.25.22^{cd}
 Under 8.3.20, in the second stanza, and again under 8.32.3, read *indra* for *indra*
 Under 8.6.26, in the second stanza, read *yāmañ* for *yāmañ*
 Under 8.23.30 read in that stanza *mitrāvāruṇā* for *mitrāvāruṇa*
 Under 8.26.9 read in the first heading *Viṣvamanas* for *Viṣvamanas*
 Under 8.26.11 the *r* of *aryamā* has dropped out.
 Under 8.45.21 read *puruḥūtāya* for *puruḥūtāya*
 Under 8.50(Vāl.2).7, in the third line, read *ugrā* for *ugra*
 Under 8.51(Vāl.3).6, in the heading of the third stanza, the *t* of *to* has dropped out.
 Under 8.52(Vāl.4).6 read in the first heading *Āyu* for *Ayu*
 Under 8.84.3 read *rākṣā* for *rākṣa*
 Under 9.13.3 cf. for the second *pāda* of the last stanza 9.23.1^c
 On p. 416, l. 2, read *mrjanti* for *mrjanti*
 Under 9.60.3, in the second stanza, read *krāṇā* for *krāṇā*
 Under 9.61.3^c read *iṣaḥ* for *iṣaḥ*
 Under 9.64.28 read *gāvāciraḥ* for *gāvāciraḥ*
 Under 9.70.5 read twice *dhāyase* for *dhāyase*
 Under 9.74.9^d, and again under 9.86.3^d, read in that stanza *sā* for *sa*; and in the heading of
 the second stanza *Ṣaktya* for *Ṣaktya*
 After 9.86.21 insert the item: 9.86.23^d; 1.51.3^a, *sōma* (1.51.3^a, *tvām*) *gotrām āngirobhyo*
vṛṇor āpa
 Under 9.103.2^b, in the first heading, read *Āptya* for *Aptya*
 Under 9.107.10 read *vārāny* for *vārāny*
 Under 10.45.9, in the second line read *no* for *tām*
 Under 10.68.1 read *giribhrājō* for *giribhrājō*
 Page 495, line 3, read *Āprī* for *Aprī*
 Page 495, line 10, read *Rāhūgaṇa* for *Rahūgaṇa*
 Page 497, middle, under 8.38.9, read *yathāhuvanta* for *yathāhuvanta*
 Page 503, line 5, read *Viṣvāmītra* for *Viṣvāmītra*
 Page 523, second paragraph, note the relation of 1.162.1^{ab} to 7.93.8^c
 Page 549, line 10 ff.: the statement there is only faintly relevant

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